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# INTRODUCTORY EXERCISES

ON THE

## GREEK LANGUAGE.

FOR THE USE OF JUNIOR STUDENTS AT SCHOOLS AND  
UNIVERSITIES.

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## PREFACE.

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THE following Introductory Exercises on the Greek Language are, in a great measure, an Abridgment of the Author's larger Work, which has now been for a number of years before the public. Two considerations induced him to undertake the present publication; the one, to supply those who are just entering upon the study of the Language with a Manual, more simple in its form and less encumbered with observations, than the Exercises usually put into their hands; and the other, of no less importance in the present day when elementary books are multiplied to an enormous extent, that a work, necessary for acquiring an accurate knowledge of the Language, might be obtained at a price burdensome to none.

It was the purpose of the Author in framing this Work to adapt it as nearly as possible to the Grammars generally in use in this country. In teaching the Exercises his own plan has been, and he hopes he will not be deemed presumptuous in recommending it to others, to put them into the hands of his Students as soon as they have mastered the substantives and ad-

jectives in the Grammar, and to follow their progress through the other parts of the elements. The examples for illustrating the verb will be found more numerous than in most works of the kind, because the Author thinks that, without a thorough acquaintance with all its tenses and inflections, no real progress can be made in acquiring a knowledge of the Language.— The most important of the Rules of Syntax have been retained, and also the more simple examples under each. No examples in English have been given under any of them, as the Author is convinced that they could not be made out with any degree of accuracy by Students at so early a stage of their progress. He has, however, added a few at the end of the work to illustrate some of the more common and important idioms to be found in every classical writer. It is at present his intention when a new edition shall be required of the larger work, adapted to more advanced Students, to add a considerable number of examples in English to be turned both into Greek prose, and more particularly into the different kinds of verse chiefly used by the Greek poets. He has it in view also to extend the observations on the idioms, and particularly the prepositions and conjunctions, being convinced that in a philological point of view they are as yet but imperfectly understood by the generality of Greek Scholars.

COLLEGE OF EDINBURGH, }  
1st October 1829. }

## KEY TO THE ABBREVIATED SIGNS.

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1. 1st Declension.

2. 2d Declension.

$\begin{cases} s & \text{singular.} \\ du & \text{dual.} \\ pl & \text{plural.} \end{cases}$

$\begin{cases} m & \text{masculine.} \\ f & \text{feminine.} \\ n & \text{neuter.} \end{cases}$

$\begin{cases} no & \text{nominative.} \\ g & \text{genitive.} \\ d & \text{dative.} \\ ac & \text{accusative.} \\ v & \text{vocative.} \end{cases}$

$\begin{cases} po & \text{positive.} \\ c & \text{comparative.} \\ sup & \text{superlative.} \end{cases}$

Att. Attic.      Ion. Ionic.      Dor. Doric.      Æol. Æolic.

3. 3d Declension.

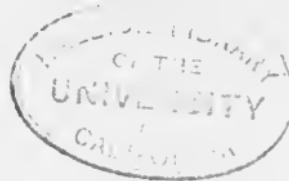
$\begin{cases} a & \text{active voice.} \\ mi & \text{middle voice.} \\ pas & \text{passive voice.} \end{cases}$

$\begin{cases} pr & \text{present.} \\ im & \text{imperfect.} \\ 1\ f & \text{first future.} \\ 2\ f & \text{second future.} \\ 1\ a & \text{first aorist.} \\ 2\ a & \text{second aorist.} \\ p & \text{perfect.} \\ plu & \text{pluperfect.} \end{cases}$

$\begin{cases} in & \text{indicative.} \\ su & \text{subjunctive.} \\ op & \text{optative.} \\ imp & \text{imperative.} \\ inf & \text{infinitive.} \\ pa & \text{participle.} \end{cases}$

N. B. English words in Italics, or included within brackets, have no corresponding words in the original.

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## EXERCISES

ON THE

### CONCORD OF ADJECTIVES WITH SUBSTANTIVES.

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#### ADJECTIVES AND SUBSTANTIVES.

Terminations *ος*, *η*, *ον*; *ος* pure and *εος*.\*

A handsome youth.	νεανιάς <sup>1</sup> καλος. <sup>ac</sup>
Immense wealth.	ἀρθονος χρημα. <sup>3</sup> pl
Narrow roads.	στενος ὁδος. <sup>2</sup> f pl
A hostile town.	πολεμιος πολις. <sup>3</sup> f ac
Powerful nations.	ἐθνος <sup>3</sup> ισχυρος.
The right hand.	δεξιος χειρ. <sup>3</sup> f ac
Ruinous schemes.	δλοος βουλη. <sup>1</sup> ac
Cruel chains.	†δεσμος <sup>2</sup> ἀργαλεος.
O unfortunate Adonis.	Αδωνις <sup>3</sup> δυσποτικος.
To a worthy man.	ἀνθρωπος <sup>2</sup> ἀξιος.
An unhappy woman.	*Αθλιος γυνη. <sup>3</sup> ac
The road must be taken.	ὁ ὁδος <sup>f</sup> πορευτέος.

Termination *ος* declined in the Attic form.—

Gram. p. 24.

Uncultivated land.	ἀργος γη. <sup>1</sup> ac
To the newly married wife.	ὁ νεογαμος γυνη. <sup>3</sup>
Cities overturned.	πολις <sup>3</sup> ἀναστατοσ.
Inglorious security.	ἀσφαλεια <sup>1</sup> ἀδοξος.

\* See Moor's Grammar, p. 23, 24.

† See Moor's Grammar, p. 6, at the bottom.

The beautiful rosy-fingered morning.	καλος ἔοδοδακτυλος ἡως. <sup>3</sup> f ac
That the lady was not ungrateful.	οὐκ ἀχαριστος ἡ γυνη. <sup>3</sup> ac
A counterbalancing alliance:	συμμαχια! ἀντιέροπος. ac
With false locks.	προσθετος κομη! <sup>1</sup>
To unwarlike hands.	ἀπόλεμος χείρ. <sup>f</sup>

Terminations *ας*, *αινα*, *αν*.—*εις*, *εσσα*, *εν*.—*υς*, *εια*, *υ*.  
—Gram. p. 25.

Through the dark night.	δια νυξ <sup>3</sup> μελας. ac
Black garments.	μελας ιματιον. <sup>2</sup>
Of the bloody war.	αιματοεις πολεμος. <sup>2</sup>
Winged words.	πτεροεις ἐπος. <sup>3</sup>
Deliberate speeches.	βραδυς μυθος. <sup>2</sup>
In a short time.	βραχυς δε χρονος. <sup>2</sup>
Furious war.	πολεμος <sup>2</sup> θρασυς. ac
Sweet song.	ηδυς ἀοιδη. <sup>1</sup> ac
Sharp cliffs.	παγος <sup>2</sup> δεξις.
Many and precious gifts.	δωρον <sup>2</sup> πολυς τε και χαριεις.
Harsh masters.	βραχυς δεσπότης. <sup>1</sup> ac

The Common Gender in *ων*, *ην*, *ης*;—*ων*, mas. and fem. *ον*, neut.—*ην*, mas. and fem. or *εινα*, fem. *εν*, neut.—*ης*, mas. and fem. *ες*, neut.—*ις* and *υς*, with the compounds of *πους*, *pes*.—Gram. pp. 27, 28.

Your son unhurt.	παις <sup>3</sup> τε σος ἀπημων. ac
Into many families and flourishing states.	πολυς δ' εις οικος <sup>1</sup> και πολυς <sup>3</sup> ευ- δαιμων. ac
O unhappy man.	ὦ τλημων ἀνηρ. <sup>3</sup>
To aged fathers.	γερων πατηρ. <sup>d</sup>

To their happy lives.	<i>βίος</i> <sup>2</sup> <sub>s</sub> αὐτῶν εὐδαιμων.
Tender flowers.	<i>τερπηνά ἄνθος.</i> <sup>3</sup>
The propitious and kind gods.	<i>θεος</i> <sup>2</sup> <i>ἱλεως</i> * τε καὶ εὔμενης.
The experiment is dangerous.	οὐκ ἀσφαλῆς ή πειρα. <sup>1</sup>
To an unhappy woman, a slave.	<i>γυνὴ</i> <sup>3</sup> δυστυχῆς, δουλη.
Relentless to enemies, and gentle to friends.	<i>βαρύς</i> ac f. <i>ἐχθρος</i> , καὶ φίλος εὐ- μενης.
The order unimpaired and unfading.	ἡ ταξις <sup>3</sup> ἀτριβητης καὶ ἀγηρατος. <sup>ac</sup>
Of swift steeds.	ώκυπους <i>ἵππος.</i> <sup>2</sup>
In a disagreeable misfortune.	ἀχαρις συμφορα. <sup>1</sup>
The brazen-greaved Greeks.	χαλκοκνημις† <i>Αχαιος.</i> <sup>2</sup>
And the powerful ruler of the trident, the fierce shaker of the earth, and the briny deep.	ὁ τε ac μεγασθενης τριταινα <sup>1</sup> τα- μιας, <sup>1</sup> γη τε καὶ ἀλιμορος θα- λασσα ἀγριος μοχλευτης. <sup>1</sup>

### ADJECTIVES WANTING THE NEUTER GENDER.

The Terminations *ης* and *ας* declined like Masculine Nouns of the First Declension.

Insolent men.	<i>ἀνθρωπος</i> <sup>2</sup> <i>ὑβριστης.</i> <sup>ac</sup>
The hundred-handed Briareus.	<i>Βριαρεως</i> † <i>ἐκαρογχειρ.</i> <sup>ac</sup>
Unfading thanks.	<i>χαρης</i> <sup>3</sup> ac <i>ἀγηρως.</i>

\* Declined in the Attic manner.

† The genitive has the penult long.

‡ Declined in the Attic manner.—g. *Βριαρεω*, d. *Βριαρεω*, ac. *Βριαρεων*.

An active general.	ἐργατης στρατηγος. <sup>2</sup> ac
And most of them wounded.	και τραυματιας <sup>1</sup> ο πολων.
Beautiful-maned horses.	καλλιθροξ <sup>*</sup> ιππος. <sup>2</sup>
The sable deep.	σινοψ ποντος. <sup>2</sup> ac
A general both a thief and robber.	στρατηγος <sup>2</sup> ac και κλεπτης <sup>1</sup> και άρπαξ. <sup>3</sup>

### IRREGULAR ADJECTIVES, INCLUDING PARTICIPLES.

The ranks intent upon.	η ταξις <sup>3</sup> μελεταουσα. ac
They two being alarmed and reverencing.	οι μεν ταρχησας και αιδομενος.
All engaging.	πας ac f δεξιος.
They two being young.	νεος ον αιντος.
Those that betrayed the city.	οι παραδους + ac η πολις. <sup>3</sup>
Soldiers to do this.	οι τουτο ποιησων στρατιωτης. <sup>1</sup> ac
Willing rather than unwilling.	έκαν μαλλον η ἀκαν. ac p.t.
The women laughing.	η γυνη <sup>3</sup> γελασ.
They came to assist.	ήχον βοηθεω.
They two in the bloom of youth.	οι μεν ηεησας. par I aor
Every man such as; every woman, &c.	πας οσος, &c.

### COMPARATIVE AND SUPERLATIVE DEGREES.

*See Gram. pp. 30—32.*

But the way is far more simple and direct with us.	ἄλλα πολυ ἀπλοος και εύθυνος παρ' ήμιν η οδος. <sup>2</sup>
More persuasive arguments.	πειστικος λογος. <sup>2</sup> ac
In his mind most humane; and most studious, and most ambitious.	Ψυχην δε φιλανθρωπος και φιλο- μαθης και φιλοτιμος.
Happier men.	εὐδαιμων ἀνθρωπος.

\* Gen. καλλιτεχνος.

† Gen. παραδοντος.

Swifter horses.	<i>ιπτος</i> <sup>2</sup> <i>ταχυς.</i>
A most wretched course.	<i>τλημων οδος.</i> <sup>2</sup>
Greater hopes.	<i>μεγας ελπις.</i> <sup>3</sup>
The greatest labour.	<i>εργον</i> <sup>2</sup> <i>πολυς.</i>
Most venerable Æther.	<i>Αιθηρ</i> <sup>3</sup> <i>σερινος.</i> <sup>ac</sup>
What remain are still far more numerous and illus- trious.	<i>πολυ δ' ετι πολυς και καλος τα ιπαλειπομενα.</i>
These things are better.	<i>αγαθος εστι ταυτα.</i>
Bowmen and targeteers not fewer.	<i>τοξοτης</i> <sup>1</sup> <i>δε και πελταστη;</i> <sup>1</sup> <i>ου μικροσ</i> <sup>ac</sup> ( <i>ησσων</i> ).
O most wise spectators.	<i>*Ω σοφος θεατης.</i> <sup>1</sup>
More compliant and much more humble.	<i>εαδιος και πολυ ταπεινος.</i> <sup>d</sup>
For the life of such <i>men</i> is	<i>ο γαρ τοιουτος ευκλεης βιος.</i> <sup>2</sup>
most renowned.	

### PRONOUNS SUBSTANTIVE, ADJECTIVE, POS- SESSIVE, RECIPROCAL, &c.

*See Gram. pp. 35—37.*

To us two still alive.	<i>εγω ετι ζαουσα.</i>
But you having neglected (them) and become wick- ed.	<i>άμελησας δε συ ac pl και κακιο- θεις.</i>
To you being wise.	<i>συ pl ο σοφος.</i>
Whatever soldiers.	<i>οστις στρατιωτης.</i> <sup>1</sup>
These are the things which you know.	<i>εντος εστιν ος συ επιστασαι.</i>
Respecting this vision.	<i>προς η δψις</i> <sup>3</sup> <i>ουτος.ac</i>
Our far-famed father.	<i>μεγαλωνυμος εγω *</i> <i>πατης.ac</i>

\* The substantive pronoun, if used, in the genitive, the possessive, in the accusative.

The amount of your own force. ἡ δύναμις<sup>3</sup> ἡ σος πληθος.<sup>3</sup>

To show himself obedient to his officers. ἐαυτον παρεχει εὐπειθης ο ἀρχων.<sup>3</sup>

Respecting their own affairs. περι ο ἑαυτου πραγμα.<sup>3</sup> ε

Whatever benefactress. δοστις εὐεργετις.<sup>3</sup> ac

All these. ἐκεινος πας.

You have bodies not inferior to us, it becomes you to have minds also not worse than we. το σωμα<sup>3</sup> γε ἐγω ε ουδεν κακος  
ἐχετε, ψυχη τε ουδεν κακος  
συ<sup>d</sup> προσηκει ἐγω ε ἐχειν.

Which gives every thing of the vanquished to the victors. ο πας το ο μικρος<sup>c</sup> ο ἀγαθος<sup>c</sup>  
δωρειται.

## SUMMARY OF THE PREPOSITIONS AND THE CASES THEY GOVERN.

FOUR govern the *Genitive*, viz. Αντι, Απο,  
Εξ, or Εξ, and Προ.

Αντι, commonly signifies

*Instead of, for.*

Απο, \_\_\_\_\_

*From.*

Εξ, \_\_\_\_\_

*Out of.*

Προ, \_\_\_\_\_

*Before.*

Two govern the *Dative* only, viz. Εν and Συν.

Εν, commonly signifies

*In.*

Συν, \_\_\_\_\_

*With.*

Two govern the *Accusative* only, viz. Εἰς and Αὐτα.

Εἰς commonly signifies  
Αὐτα, ——————

*To, into.*  
*Up, through, and along.*

FOUR govern *Two cases*, the *Genitive* and *Accusative*, viz. Δια, Κατα, Μετα,\* and Τιπερ.

Δια, with the <i>gen.</i> signifies	<i>Through.</i>
— with the <i>accusat.</i>	<i>Through means of.</i>
Κατα, with the <i>gen.</i> signifies	<i>Along, regarding, against.</i>
— with the <i>accusat.</i>	<i>Down, according to.</i>
Μετα, with the <i>gen.</i> signifies	<i>With, i. e. sharing with.</i>
— with the <i>accusat.</i>	<i>After.</i>
Τιπερ, with the <i>gen.</i> signifies	<i>Higher, or above, for.</i>
— with the <i>accusat.</i>	<i>Over, or beyond.</i>

SIX govern *Three cases*, viz. Αμφι, Περι, Επι,  
Προς, Παρα and Τιπο.

Αμφι, with the <i>gen.</i> signifies	<i>About, or for.</i>
— with the <i>dat.</i>	<i>Close about.</i>
— with the <i>accusat.</i>	<i>Motion about.</i>
Περι, with the <i>gen.</i> signifies	<i>About, or for.</i>
— with the <i>dat.</i>	<i>Close about, or for.</i>
— with the <i>accusat.</i>	<i>Tending about.</i>

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\* Μετα with the Poets, sometimes governs the *Dative*, signifying *With, Among.*

*Eπι*, with the *gen.* signifies

— with the *dat.*

— with the *accusat.*

*Προς*, with the *gen.* signifies

— with the *dat.*

— with the *accusat.*

*Παρα*, with the *gen.* signifies

— with the *dat.*

— with the *accusat.*

*Τπο*, with the *gen.* signifies

— with the *dat.*

— with the *accusat.*

*Upon.*

*Close upon, depending upon.*

*Directed upon, or against.*

*From, by.*

*Close to, near.*

*To, or towards, against.*

*From beside.*

*Close beside.*

*To beside.*

*Under, by.*

*Close under, by.*

*Motion under.*

The following CONJUNCTIONS always require the *Sub-junctive mode.* *Εαν, ην, if;* *επεαν, επην, επαν, επειδαν, since;* *οταν, when.* See Gram. p. 94.

# EXERCISES

ON

## VERBS OF THE FIRST CONJUGATION.

### *ACTIVE VOICE.*

#### PRESENT. TENSE.

##### *Indicative Mood.*

For what hinders?	$\tau\acute{\iota}s \gamma\alpha\varphi \kappa\alpha\lambda\omega$ ;*
Do we not call this forgetfulness?	$\eta\; o\bar{u}\; \omega\acute{\iota}\sigma\omega\; \lambda\eta\theta\eta\; \lambda\epsilon\gamma\omega$ ;
You are hastening.	$\sigma\upsilon\; pl\; \sigma\pi\epsilon\nu\delta\omega$ .
My hopes do not yet slumber.	$\dot{\epsilon}\lambda\pi\acute{\iota}\varsigma\; \delta\; o\bar{n}\pi\omega\; \kappa\alpha\theta\epsilon\nu\delta\omega$ .
Do you think that your mother is ill-affected to you?	$\eta\; \nu\alpha\mu\zeta\omega\; \kappa\alpha\chi\nu\omega\eta\; \eta\; \mu\pi\tau\eta\; \pi\pi\; \sigma\upsilon\; \epsilon\bar{\iota}\nu\omega$ ;
He is formidable who serves the gods.	$\delta\epsilon\eta\omega\; \dot{\delta}\; \vartheta\epsilon\omega\; \sigma\epsilon\zeta\omega$ .

##### *Subjunctive.*

Commonly preceded by Conjunctions or Indefinites after Verbs of the *present* or *future* Tense.

Or they should send others not a few.	$\eta\; \dot{\alpha}\lambda\lambda\omega\; \mu\eta\; \ddot{\delta}\lambda\gamma\omega\; \dot{\alpha}\pi\pi\sigma\tau\pi\lambda\lambda\omega$ .
Although he may not practise as a physician.	$\dot{\chi}\dot{\alpha}\nu\; \mu\eta\; \dot{\iota}\alpha\tau\pi\epsilon\omega\omega$ .

\* N. B. Any teacher may vary the persons, and so multiply the examples for the benefit of his scholars.

## 10 EXERCISES ON VERBS OF THE FIRST CONJUGATION.

### *Optative.*

Commonly preceded by Conjunctions or Indefinites after  
Verbs of the *past* Tense.

- I will stay. μενω \* ἀν.  
We would properly say. θριως ἀν λεγω.  
If they also should look for- εἰ δε και προσθλεπω.  
ward.

### *Imperative.*

- Stretch out your aged hand. ὅρεγω γερασιος χειρ.<sup>3</sup>  
Let the truce remain. η σπουδη<sup>11</sup> μενω.†

### *Infinitive.*

- To give his vote. φερω η ψηφος.<sup>2</sup>

### *Participle.*

- Avoid pleasure afterwards φευγω ηδονη φερω ιστρεφον βλα-  
bring pain. βη.  
Angry at his mother. προς η μητηρ<sup>3</sup> χαλεπαινω.<sup>ac</sup>  
The defendant. ο φευγω.  
The plaintiff. ο διωκω.

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\* The particle *ἀν*, with the optative of the present, gives it the force of the future.

† Attic form. See Grammar, page 115. part ii. large edition.

## IMPERFECT TENSE.

*Indicative Mood.*

My rank did not maintain ὁ γενος<sup>3</sup> οὐ βοσκω ἐγω.  
me.

And the hearers without και ὁ ἀκουω<sup>pa</sup> οὐ χαλεπως  
difficulty they persuaded. πειθω.

And you were also singing φδω δε και μαλα γελοιως.  
very ridiculously.

They were keeping guard αὐτος μεν ταυτη φυλασσω.  
there.

---

## FIRST FUTURE.

*Indicative Mood.*

How will you inscribe at γραφω πως επ<sup>2</sup> Ιναχος ρω.<sup>d</sup> pl  
the streams of Inachus?

She shall suffer punishment. δω<sup>o</sup> (δίδωμι) δικη.

For this reward I will make σο γαρ κερδος τελεω.\*  
good.

But if you will not point out ει δε ούτος μη φαινω<sup>pl</sup> ἐγω ὁ  
to me the actors (those δρω<sup>pa</sup>)  
doing) of these things.

*Optative.*

Who would love another οστις ἄλλος μαλλον φιλεω.  
more.

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\* Attic, by the elision of the *o* and the contraction of the vowels.

## 12 EXERCISES ON VERBS OF THE FIRST CONJUGATION.

### *Infinitive.*

He says that he will unmask ἐκκαλυπτείγω φησι καὶ ἀγω  
me and will bring me be- εἰπει ὁ βημα.<sup>3</sup>  
fore the tribunal.

### *Participle.*

About to adjudge an action γραφη παρανομος<sup>3</sup> δικαιζω.  
for a violation of the laws.

I will send him to bring Ti- ἀγω<sup>pa</sup> πεμπω δευτερια.<sup>1</sup>  
resias hither.

## SECOND FUTURE.

### *Indicative Mood.*

I will call him out hither to αὐτος καλεω\* Θυραιζε δευτ  
the light. προς το φως.†  
But who will marry her? γαμεω δε τις νν;

## FIRST AORIST.

### *Indicative Mood.*

The one her father called η μει Ισμηνη πατηρ ονομαζω.  
Ismene.  
These two youths then suf- εχενος μει ουν ο μειρακιον<sup>2</sup> δικη  
fered punishment. τιω.

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\* What is put down here for a second future is nothing else than the Attic contraction of the first. Thus καλεω, καλισω, σ elided καλισ, contracted καλω.

† Aristoph. Nubes.

They cause the stars to appear in the night. ἀστρον ἐν ἡ νυξ<sup>d</sup> ἀναφαίνων\*

He both clapped his hands. συγκροτεω τε ἡ + χερ<sup>e</sup>.

Why pray did not you tell me this then? τι δητα οὐτος πλ οὐ ἔγω τοτ<sup>f</sup> ἀγορευω;

### *Subjunctive.*

Do not pass encomiums upon yourself. ὑπερ σεαυτου μη φεύγω ἐγκα- μιον.

If we convict Ctesiphon. εἰσιν ἐλεγχόντω Κτησιφῶν.

If you would then make me your friend, I will lead you to the most agreeable and easiest road. εἴσαι οὖν ἔγω φίλος<sup>f</sup> ποιεω, επι- η ἥδις τε καὶ γαδιος ὁδος αε<sup>f</sup> ἄγω σου.

### *Optative.*

How I should distinguish Thersites from the beautiful Nireus. οἵστις<sup>d</sup> διακρίνω Θερσίτης ἀπο- ο καλος Νιρευς.

If you should again see. εἰ πάλιν ἀναβλεπω.‡

That we might not alone and unprepared wage war. μη μονος μηδ' ἀπαρασκευος πο- λεμεω.

### *Imperative.*

Save me. σωζω ἔγω.

Hear me reporting. ἀκουω πλ ἔγω ε λεγω.

Pity me unfortunate. οἰκτειρω ἔγω ἡ δυσδαιμων.

\* For the formation of the 1st aorist of Liquid verbs, see Grammar, p. 82.

† The masculine article is used with the dual.

‡ The Æolic, Ionic and Attic form of the Optative of the First Aorist is thus declined :

Sing.	$\left\{ \begin{array}{l} 1. \tauυψεια, \\ 2. \tauυψειας, \\ 3. \tauυψειε, \end{array} \right.$	Dual.	$\left\{ \begin{array}{l} 2. \tauυψειατον \\ 3. \tauυψειατην. \end{array} \right.$	Plur.	$\left\{ \begin{array}{l} 1. \tauυψειαμεν, \\ 2. \tauυψειατε, \\ 3. \tauυψειαν. \end{array} \right.$
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Of these persons, however, the 2d and 3d. singular, and 3d. plural only are in use.

## 14 EXERCISES ON VERBS OF THE FIRST CONJUGATION.

### *Infinitive.*

To send the army away. στρατος μεν ἀποστελλω.

You gave permission to pro- κηρύσσω ἐπιτρεπω.<sup>1 a</sup>  
claim.

### *Participle.*

Having persuaded me. πειθω <sup>f</sup> ἐγω.

Having obliged us to wait ἐν ἀγορᾳ ἀναγκαζω ἐγω δια-  
in the forum. τρέψω.<sup>1 a</sup>

And easy for you who have και συ ἀκουω κρινω<sup>1 a</sup> εὑμαδης  
heard it to judge. (λογος).

## SECOND AORIST.

### *Indicative Mood.*

You left the house empty. ἐρημος λειπω (ἐλιπον) δομος.

They two ran up. ο μεν ἐπειδραμεω (ἐπειδραμον).

### *Subjunctive.*

Lest some snare cut me off. μη τις δολος ἐγω κτεινω (ἐκτανον).

If also when we are dead. ει και ἐπειδαν ἀπεθανον.

### *Optative.*

That they might not fall μη ἐπιπιπτω (ἐπέπεσον) ο καμ-  
upon the fatigued. νω. <sup>d</sup>

We should leave as a triumph κεν εὐχωλη Πριαμος και Τρωσι  
to Priam and the Trojans. λειπω.

### *Imperative.*

Tell me. ειπον\* ἐγω.

Take your son in your arms. λαμβάνω (ἐλασσον) σος παις εν  
ἀγκάλη.

---

\* ειπον retains the augment through all the modes.

*Infinitive.*

- But will you dare to slay your ἀλλα κτενω σος παις τολμαω,  
two children, woman? γυνη;
- So as to escape observation. ώστε ληθω (ἔλαθον).
- I cannot learn the future. ο μελλων οὐκ ἔχω μανθάνω (ἔμα-  
θον.)

*Participle.*

- Calling out. αναγραζω (ἀνενεργαγον).
- The daughter of Menelaus δωμαρι ἐκλειπω Μενελεως κορη.  
having left the house.
- Learning the intrigues of our μανθάνω ἔχθρδς μηχανή.  
enemies.

## PERFECT TENSE.\*

*Indicative.*

- If you are wise. ει σοφος φιω.
- The lawgiver has made the η βουλη ὑπειθυνος ποιεω ο νομο-  
senate responsible. θετησ.
- He gave orders to me. εγω δ ἐπιστελλω.
- They have abolished the η κρισις καταλυω.
- trials.
- Has he attempted this most ηπω τολμάω ἔργον αἰσχρος οδε;  
disgraceful action?

*Subjunctive.*

- If they have spoken. εαν λεγω.
- If they have given security. εαν διδωμι ρα (δόω) ειμι εύθυνη.  
Demosth.

\* The perfect must be very often translated as a present, and is then called the Perfect-Present: the pluperfect as the imperfect.—See Clarke's note on line 37th of the 1st book of the Iliad, οις Χρυσονι αμφιβίβηκας.

## 16 EXERCISES ON VERBS OF THE FIRST CONJUGATION.

Who may not have formerly ὁς ἀν μη προτερος συ πλ βοηθεω pa  
assisted you. εἰμι. Demosth.

### *Optative.*

He should have found him εὑρισκω (εὑρεω) πολεμιος.  
his greatest enemy.

And they may have been η δε πολεμικη τεχνη ασκεω.\*  
practising warlike arts.

I shall have escaped the ca- εγαρ' αν εκφευγω + παθος.  
lamity. Soph.

### *Infinitive.*

And because they thought και οτι η σπουδη pl προτερος ac p  
that they first broke the λων ηγεομαι αυτος.  
treaty.

### *Participle.*

He happens to have enacted. τυγχανω γραφω.  
Having done nothing good ούδεις ιγιης ποιεω.¶  
(sound).

## PLUPERFECT TENSE.

### *Indicative.*

Whom you had sent. ος έχειπεμπω.‡  
These had contrived to make. ούτος παρασκευαζω.

\* Instead of the optative of ασκεω the participle with the optative of ειμι, sum, is used ; thus, ησκηκοτεις ειεν (for εινσαν).

† Attic. See Porson's Adversaria, p. 98.

‡ ητε with the participle.

And hitherto they might perhaps have known this. καὶ μεχρὶ ὅτε οὐτος<sup>pl</sup> ἀν γιγνωσκω<sup>pa</sup> ἤσαν \* ἴσως.

When he had not yet sold himself. ὅτε οὐπώ πιπρασκω<sup>pa</sup> (πραω) ἐστοι. Demosth.

NOTE. Instead of the regular indicative, subjunctive, and optative, the perfect-participle, active, middle, and passive is frequently used with some tense of εἰμι, sum: thus, εἰ δὲ μεν—ἴγνωκες ἔσται. Id. If he shall have been sensible. οὐς ἡτε ἵκπεπομφοτες, Xen. Cyr. Whom you had sent.

## MIDDLE VOICE.

### PRESENT TENSE.

#### *Indicative Mood.*

If you wish to learn. εἰ βουλομαι † μανθανω.

Kindness cannot change nature. η χαρις ἀλασσω<sup>1a</sup> η φυσις<sup>3</sup> οὐ δύναμαι.

#### *Subjunctive.*

If we are upon our guard. εἴαν φυλάσσω.

Whom they may please to assist. οἵς ἀν βουλομαι βοηθέω.<sup>1a</sup>

#### *Optative.*

You would appear ridiculous. καταγελαστος φαινω.

\* Demosth. Olynth. 1.

† Βουλομαι, σιμαι and ὄψομαι have ει instead of η of the second person singular. The Attic poets always used ει of the second person, instead of η, in the present and future tenses, middle and passive.

## 18 EXERCISES ON VERBS OF THE FIRST CONJUGATION.

For being collected we shall proceed both most speedily and safely. ἀθροος γαρ ὡντα και ταχυ και ἀσφαλεις ἀν πορευομαι.

### Imperative.

- |                      |                       |
|----------------------|-----------------------|
| Deliberate slowly.   | βουλευω μεν βραδεως.  |
| Send ye ambassadors. | ἀποπεμπομαι πρεσβευς. |
| Go rejoicing.        | χαιρω πορευομαι.      |

### Infinitive.

- |   |   |
|---|---|
| Are you thinking to turn yourself to greater objects? | ἐπι το μεγας ἐπινοεω τρεπω;                         |
| And they teach them also to obey the magistrates.     | διδασκω δε αὐτος και πειθω mi ὁ ἀρχων. <sup>d</sup> |

### Participle.

- |  |   |
|--|---|
| He was overjoyed at pleasing them.                         | ὑπερχαιρω <sup>imp</sup> αὐτος <sup>d</sup> χαιρομαι. |
| I take a special pleasure in conversing with very old men. | χαιρω γε διαλέγομαι οι σφρόντες πρεσβύτης.            |

## IMPERFECT TENSE.

### Indicative.

- |   |                                     |
|---|-------------------------------------|
| You asked me again.                             | ἐπερομαι ἦγω παλιν.                 |
| They two conversed a little with each other.    | συιχζον. προς ἀλληλω* διαλεγομαι.   |
| For the judges were ashamed.                    | αἰσχυνομαι γαρ ὁ δικαστης.          |
| But you put it off to a more favourable season. | ἀλλ' εἰς τις καιρος ἀναβαλλω καλδε. |

\* ἀλλήλω in the dual.

## FIRST FUTURE.

*Indicative Mood.*

- I will get myself taught. διδασκω αὐτος.\*  
 And you will receive his ὁδε ε τ' ἐνδεχομαι † λογος.<sup>pl</sup>  
 answer.
- He will assuredly err. ἀμαρτεω (ἀμαρτάνω) δηπου.  
 Having marched home he ἔαδις ἐπι ή οίκια ac ηλθον  
 will easily repel you. ἀμυνω,  
 Will you not avoid your fa- πατηρ ού φευγω<sup>pl</sup> Euripus;  
 ther's imprecations?
- For I shall listen not being κακὸν γὰρ οὐκ ἄπειρος ὡν<sup>f</sup> ἀ-  
 unacquainted with evils. κούω. <sup>f m</sup> Soph, Antig.

Paulo post, or the Ionic reduplication of the first syllable.

- But grant this favour to me ἀλλα δος—έγω εις αει μναο-  
 who will always remem- μαι ρα η χαρις.  
 ber it.
- I will then give over. οὐκοῦν παυω.  
 These I shall remember. οιδε εγω μναομαι.‡ Eurip.  
 Med.

*Optative.*

- He did not consider what ούτος ού ἐννοεω οστις πασχω  
 lie might suffer. (from πείθω).  
 They should obtain suitable τα ἀξιας τευχω (for τυγχα-  
 rewards. νω).

\* Aristoph. Nubes.

† Eurip.

‡ Porson on this observes that the Tragedians always use μεμνήσομαι,  
 never μνοθήσομαι; τεκλήσομαι, never τληθήσομαι; but βληθήσομαι and  
 βεβληθήσομαι indiscriminately.

## 20 EXERCISES ON VERBS OF THE FIRST CONJUGATION.

### *Infinitive.*

You think that you will in μηδεις τροπος ac οιομαι δύνα-  
no manner be able. μαι.

Thinking that they (*them-selves*) will become fit. νομιζω ικανος γινομαι.

### *Participle.*

Declaring what will happen. φρεσζω ac ὁ pl ἀποβησομαι.

I have come to you to see ἐγω προς συ ειμι p mi \* ἐπισκεπ-  
how you do. τομαι πᾶς ἐχω.

## SECOND FUTURE.

### *Indicative.*

We will sit in silence. σιωπη καθεζω (έδοῦμαι).

They will turn themselves. τρεπω (τραπέω).

Into such a snare shall she fall. τοιος εις ἐζκος n πιπτω (πεσοῦμαι).

That I would equally perish. δουσις ἀποθησοκω (Φανοῦμαι).

## FIRST AORIST.

### *Indicative.*

But I vilified the art of divination. ἐγω δε τεχνη μαντικος μεμφο-  
μαι.

He received me. ἐσδεχομαι ἐγω.

They two seized his hands. χειρ ε δ' ἀπτομαι.

You would treat us so. τοιουτος ac pl ἀν ἐγω ac ἐγγα-  
ζομαι.†

### *Subjunctive.*

If the people shall decree. εάν Ψηφιζω ὁ δημος.

But should separately make  
the peace. ἀλλ' ιδια ποιεω η ειρηνη.

\* Perf. m.  $\ddot{\eta}\alpha$  or  $\eta\dot{\alpha}$ .

† The augment ε.

*Optative.*

If you should think this εἰ δε οὗτος ἡγεομαι φαυλος.  
wrong.

My father would gratify you. πατηρὶ ἀν χαριζομαι.

*Imperative.*

Collect your strength.	συλλεγω σθενος. <sup>3</sup>
Let Phœnix conduct them.	Φονιξ ἡγεομαι.
Do you two gratify them.	οὗτος χαριζομαι.
Embrace and address your father with me.	ἀσπαζομαι και προσεπω λα πα- τηρ μετ' ἐγω. pl

*Infinitive.*

Before that you asked any πριν ὅπιουν εὐχομαι συ. ac  
thing whatever.

If you neither wish, said he, εἰ μηδε οὗτος, ἐφη, βουλομαι  
to answer this. ἀποκρινομαι.

*Participle.*

Having begun along with the ἀμα ἡ Σεληνη<sup>d</sup> ἀρχω.  
moon.

These having written and οὗτος και γραφω ac και σημα-  
sealed. νω.

## SECOND AORIST.

*Indicative.*

As soon as he came. ὡς δε ἀφικομαι ταχιστα.

And they obeyed. ηδε πειθω.

But whom did they choose? ἀλλα τις ἐλω;\*

\* Augment ει.

## 22 EXERCISES ON VERBS OF THE FIRST CONJUGATION.

### *Subjunctive.*

Do you wish that I should  $\beta$ ουλομαι ( $\dot{\omega}$ s)  $\tau$ ρεπω;  
turn myself.

He will not be persuaded.  $\delta$ ο $\nu$  μη πειθω.\*

### *Optative.*

I could not obey.  $\delta$ ο $\nu$ κ ἀν πειθω.

Let some one of the gods  $\chi$ ριτης δε τις θεος γινομαι.  
be judge.

If then there were two such  $\epsilon$ i οὐν δυο τοιούτος δαχτύλιος γί-  
νομαι.

### *Imperative.*

Do not betake yourselves to  $\epsilon$ φ'  $\alpha$ ρπαγη μη  $\tau$ ρεπω.  
plunder.

### *Infinitive.*

I will not conceal from you  $\delta$ ο $\nu$  μη συ<sup>ac</sup> κρυπτω προς οστις<sup>ac</sup>  
to whom I wish to go.  $\beta$ ουλομαι  $\alpha$ φικομαι.

### *Participle.*

Those that were good.  $\delta$ ο  $\epsilon$ σθλος pl γινομαι.

Promising that he would give  $\alpha$ θλον αὐτος  $\iota$ πισχυεομαι δω.  
them rewards.

## PERFECT TENSE.

### *Indicative.*

In the next place do you not  $\epsilon$ ιτ'  $\delta$ ο $\nu$ κ εἰδεω (P οιδα);  
know?

The moon deserted her path.  $\eta$  σεληνη  $\epsilon$ κλειπω  $\eta$  οδος. pl

From the time when these  $\epsilon$ ξ ο δ ο διερωταω συ<sup>pl</sup> ουτος  
orators appeared asking φωνω  $\xi$ ητω $\beta$ . Demosth.  
you.

---

\* The subjunctive of the second aorist middle, with the particles  $\delta$ ο $\nu$ , μη, has the same force as the future indicative.

*Optative.*

How could he be ignorant? πως ἀν ληθω;\*

*Infinitive.*

Upon account of having left. δια ὃ ac n ἐκλείπω.

That a certain alliance ap- φαινω τις συμμαχια. ac-peared.

*Participle.*

Trusting to the truce. σπουδη pl πειθω.

The fluttering shadows of τριζω (τέτριγα) ὁ νεκρος η σκια.  
the dead.

Of those aged above fifty ὁ ὑπερ πεντηκονται ετος ac γε-  
years. γονα.

## PLUPERFECT.

*Indicative.*

Nothing else was left them. οὐδεις αὐτος ἀλλος λειπω.

For ye were all bawling out πας μεν γαρ ἄμα κραζω (κεκρα-  
at the same time. γα, perf.)

## PASSIVE VOICE.

## PRESENT TENSE.

*Indicative Mood.*

They are maintained. τρεφω.

Every good is afforded him. πας ἀγαθος pl οδε ποριζω.

\* See Gram. p. 118.

## 24 EXERCISES ON VERBS OF THE FIRST CONJUGATION.

### *Subjunctive.*

- If he be opposed to honourable and good men. εἰν καλος καγαθος <sup>a</sup> ἀντιταττω.
- But if you are pleased with me and my inventions. ην δε ἐγω και ο ἔμος εὐφραινω <sup>b</sup> εὐηγημα.<sup>3</sup>
- That both may be judged which of them is the more happy. ιν' αἱμφότερος κρίνω ο πότερος αὐτος <sup>c</sup> εὐδαιμων.

### *Optative.*

- If the citizens would serve together rather than the Lydians be drawn up with them. ει ο πολιτης μετ' ἀλληλων στρατευματι μαζηλον η συνταττω αὐτος <sup>d</sup> Λυδοι.

### *Imperative.*

- Let them with justice be accounted cowards. εἰκοτως δειλος νομιζω.

### *Infinitive.*

- To the not being thrown into disorder. εις το <sup>ac</sup> μη ταρασσω.

- To be checked in every way. πας τροπος <sup>ac</sup> κωλυω.

### *Participle.*

- Not known by their actions and administration. οὐ το πραγμα και το πολιτευμα γινωσκω.

## IMPERFECT TENSE.

### *Indicative.*

- Another army was collecting for him in the Chersonesus. ἀλλος στρατευμα συλλεγω\* αὐτος ον Χερσονησος.

\* For the composition of *ιν* and *συν* with verbs, see Grammar, part ii, p. 31, large edition.

The soldiers were assembled ὁ στρατιωτης συναγείρω.  
together.

## FIRST FUTURE.

*Indicative.*

- |   |
|---|
| I shall be frequently obliged πολλαχις λεγω ἀναγκαζω περι<br>to speak of myself. ἐμαυτου.                           |
| I shall appear maintaining οὐτος το ἥθος ἔχω ρα φαινω.<br>this practice.  |
| If I shall be persuaded to go εἰ πειθω <sup>1 f pas</sup> ἔρχομαι <sup>2 a inf</sup> θεα-<br>to see (her). ομαι.fut |

*Infinitive.*

- |  |
|--|
| I think however that Archi- οἴμαι μεντοι Ἀρχῖνος η Διων αι-<br>nus or Dion will be cho- γεω. |
| sen.   |

*Participle.*

- |   |
|---|
| To shew the power of Philip η Φιλιππος δύναμις δεικω <sup>1 a</sup> δια-<br>about to be dissolved. λων. |
|---|

## SECOND FUTURE.

*Indicative.*

- |  |
|--|
| You shall be hurt. βλαπτω (βλασέω).  |
| He shall be seen doing deeds Πηλευς * τε γαρ ἀξιος, πατηρ τ'<br>worthy both of Peleus and Αχιλλευς ἔργον δρων ρ φαινω<br>his father Achilles. (φανέω). |

\* Attic. gen.

*Optative.*

Many will appear. πολὺς φανω.

*Infinitive.*

Expecting to be beaten. πλησσω (πλαγέω) προσδοκεω.

## FIRST AORIST.

*Indicative.*

He was immediately lulled παραχρημα κοιμω ὑπὸ το με-  
to sleep by the melody. λοσ.<sup>g</sup>

Against whom we were sent. ἐφ' ὃς ac πεμπω.

They have lost their lives. ο βιος ac s ἀφαιρεω.

Afterwards I was brought up ἐπειτ<sup>r</sup> τρεφω\* ἐλπις<sup>g</sup> καλος ὑ-  
to the fairest hopes. πο.†

*Subjunctive.*

But if on the other hand you ην δ' αὐ κρατεω  
be vanquished.

That he may be saved. οπως διασωζω.

When the laws are observed οταν διατηρεω ο νομος η πολυς.  
in the state.

*Optative.*

Nor a house well managed. οὐτ' οίκος καλως οίκων.

How he might best proceed. οπως ἀν καλλιστα πορευομαι.

As any one of you would ωσπερ ἀν συ ἐκαστος αἰσχύνω η  
be ashamed to quit his ταξις λειπω.<sup>2 a</sup>  
post.

\* I fut. θειφθησομαι.

† Eurip. Hecub.

### *Imperative.*

- |                          |                           |
|--------------------------|---------------------------|
| Be saved.                | σωζω.                     |
| Be gone from me.         | ἀπαλλασσων pl ἀπ' ἐγως    |
| Reverence tutelary Jove. | καταιδεομαι πατριως Ζευς. |

## *Infinitive.*

- That these things be done. το πρασσων ούτος.<sup>ac</sup>  
So as that these *things* be abolished and not be forced. ὥστε δη ούτος λυω και μη ἀναγκάζω.

### *Participle.*



## SECOND AORIST.

### *Indicative.*

- |   |  |
|---|--|
| I was defrauded.                              | παραχοπτω.                                       |
| By whom I was sent.                           | ὅς εἰ ἀποστέλλω ὑπό.                             |
| The thunder burst through<br>the lightning.   | Βροντὴ δὲ ἐγένετο (ἔξιαγον 2 a 2)<br>δὶ ἀστραπῆ. |
| The point of the spear stuck<br>in the earth. | δορυ ἀκωκῇ ἐν γαιῃ πησσω.                        |

## *Subjunctive.*

- Not though you should burst. οὐδὲ ἀν συ διαρρέοσσω.  
But still if he should any εἴτι δ' εἰπεν ἄρα πῆ σφάλλω.  
    how go wrong.

## 28 EXERCISES ON VERBS OF THE FIRST CONJUGATION.

### *Optative.*

If he should appear accuser. εἰ κατηγορος ἀναφανω.

### *Imperative.*

Appear the bravest. φαινω αὐγαθος.

### *Infinitive.*

That the dead body never be νεκυς μηποτε θαπτω (<sup>έ</sup>ταφον<sup>a</sup>) buried.

By being not corrupted. το<sup>d</sup> γε μη διαφθειρω.

To appear as splendid as ὡς λαμπροτατα φαινω.  
possible.

### *Participle.*

But omitting these long ad- ο μακρος δ' ἀπαλλασσω νουβε-  
monitions. σημα.<sup>b</sup>

These having appeared. οὗτος φαινω.<sup>c</sup>

## PERFECT TENSE.

### *Indicative.*

And I am also persuaded. πειθω δε και ἐγω.

The great heaven is com- επιτρεπω μεγας ουρανος.  
mitted.

I have executed a greater το ἐργον μεγας ἐξεργαζομαι.  
work.

Though we have not been ει και μη καθ' Ἑλληνες χθων ac  
educated in the country τρεφω.  
of the Greeks.

Mortals do not possess riches ούτοι το χερια idic κταιομαι  
really their own. βροτος.

### *Subjunctive.*

If any one be possesed of εαν τις ἀνευ ο αὐγαθος<sup>e</sup> κταιο-  
it without the best. μαι.

We may have arranged what ὅς πλ. βουλομαι διοικεω πα (εἰμι).  
we wish.

### *Optative.*

- I was afraid lest poison δεικνω πλυ \* μη ἐν ὁ κρατη φαρ-  
should have been mingled μακον πλυω.  
in the cup.
- That he should then most τοτε μαλιστα ὁ θεος ε μναο-  
of all remember the gods. μαι.†
- You shall both be called σοφος τ' ἀν αὐτος κάγαλος κα-  
wise and good. λεω ἄμα.‡

### *Imperative.*

- Beware of doing those things. φυλασσω γε ούτος ποιεω. inf  
Let these things be told. ούτος ἔρεω. s  
Let it seem good to the δοκω (δοκέω) ὁ δημος οι Ἀθη-  
Athenian people. ναιοι. s

### *Infinitive.*

- He is allowed to possess it. εξεστι κταιμαι.

### *Participle.*

- Being ordered by the poet. ὑπο ὁ ποιητης ε κελευω.  
With the good order of the η ὁ παιδευω εύκοσμια.  
students.
- And he was sitting crowned καθημαι δε στεφανω ἐπι τη  
upon a kind of cushion προσκεφάλαιον τε και δίφος.

\* See Gramm. 117, under διδω.

† Attic form.

‡ The optative in this sentence is formed κεκλημην, ηο, ητο. There seem to be two forms of the optative in certain words as used by the Attic writers: thus, μεμνημαι, has both μεμνάμεν, ηο, ητο, and μεμνήμεν, ηο, ητο. Φορῶν μεμνῆτο μου. Aristoph. Plut. 991.

## 30 EXERCISES ON VERBS OF THE FIRST CONJUGATION.

and seat, for he happened  
to have been sacrificing in  
the hall.

Θέω<sup>ν</sup> γάρ τυγχάνω ἐν ἡ αὐλῇ.

## PLUPERFECT.

### *Indicative.*

There was prepared for it a παρασκευαζω δ' αὐτος και σκα-  
boat and victims. φος και ιερειον.

The unfortunate Phocians εξαπατω δε ὁ ταλαιπωρος Φω-  
were also deceived and κευς και ἀναιρεω η πολις αὐ-  
their towns razed. τος.<sup>g</sup>

And the one was buried. και το μεν θαπτω.

And I myself was disturbed. και αὐτος ἐγωγε ταρασσω.

## Contracted Verbs in αω.

### *ACTIVE VOICE.*

### PRESENT TENSE.

### *Indicative.*

The armed son rushes. ἐνοπλος ὁρμω παις.

You perceive the prepara- η μεν παρασκευη ὁρω.  
tion.

Is my son dead or alive? Θησκω<sup>ν</sup> η ζω\* παις ἐμος;

\* See Grammar, p. 51.

*Subjunctive.*

When any one asks him. οὐταν τις αὔτος ἐπερωτᾷ.  
What pray should we do ? τις δητα δρῶ;

*Optative.*

Should I hunt after friends ? φίλος ἀν ἔγω θηρῶ; \*  
They would not permit you. οὐκ ἀν ἔσω.  
If we should see you. εἰ μεν συ ὄραω.

*Imperative.*

Speak out. καταυδάω.  
Pray consider, said he, bet- δρῶ δη, ἐφη, βελτιον.  
ter.

*Infinitive.*

Having instructed the fore- ὅδε ἐμπροσθεν σιγαω διδασκω.<sup>1 a</sup>  
most to be silent.  
Before that (*you*) are hungry. πρὶν μεν πειναω. †

*Participle.*

Not suffering to proceed in οὐκ ἔσω f ἐς τελος διαπομ-  
the procession to the end. πεινω.<sup>1 a</sup>  
Loving their safety for the ἀγαπαω<sup>m</sup> ή ἐν ὁ παρων<sup>d</sup> σωτη-  
time. για.

**IMPERFECT TENSE.***Indicative.*

He loved them as being use- ὅδε ὡς ὥφελμος ἀγαπαω.  
ful.  
They regarded each other ἥδεως ἀλληλων<sup>f</sup> δρῶ.  
with pleasure.

\* Or in the Attic. See Grammar, p. 51.

† See Grammar, p. 51.

**MIDDLE AND PASSIVE VOICE.****PRESENT TENSE.***Indicative.*

They blame him alone.      αἰτιάω αὐτὸς μονος.

Who is striving to seize me.      ὁς ἐγὼ θηράω λαμβάνω.<sup>2a</sup>

*Subjunctive.*

If you should obtain good      εἴαν παρὰ παρεστῶν εὐνοίᾳ κταομαι.  
will from all.

But perceiving their evil      ἀλλὰ τὰ ἑαυτοῦ κακὸν θέαομαι  
deeds may be grieved.      ἀνάομαι.

*Optative.*

Nor would you be at a loss      μηδ'—ἀπορέω ὅπτ θειος σημειον<sup>d</sup>  
what to make of divine      ὅτι χραομαι.  
signs, i. e. of signs from  
heaven.

How should men be sooner      πῶς δ' ἀν μαλλον ἐν μαχῃ<sup>d</sup> ἡτ-  
overcome in battles?      ταομαι ἀνθεωπος;

*Imperative.*

Endeavour to be good.      πειραω ἀγαθος γιγνομαι.

Use what have been said, or      χραομαι τὸ εἰρηματα<sup>ra</sup> ἢ ζητεω  
seek better.      βελτιω.

*Infinitive.*

So as to employ them.      ὥστε χραομαι\* αὐτος.<sup>a</sup>

And if you would wish to be      εἰτε ὑπὸ φιλος β ἐθελω ορ αγα-  
beloved by your friends.      παομαι.

*Participle.*

In quest of your person      σος δεμας θηρα.

(hunting after).

They contriving a laugh.      ὁδε μηχαναω γελως.

## IMPERFECT TENSE.

*Indicative Mood.*

He endeavoured to remedy      πειραω γνωμη ἀκεομαι  
by his advice.

He imprecated many curses.      πολλα καταφαομαι.

They were seen by all.      οραω υπο πας.<sup>b</sup>

\* See Grammar, page 51.

## Contracted Verbs in εω.

*ACTIVE VOICE.*

## PRESENT TENSE.

*Indicative.*

The most worthy Diogenes οὐδὲ ἀγαθὸς <sup>sup</sup> Διογενῆς πάροι-  
lives beside Sardanapalus κεω μεν Σαρδαναπᾶλος <sup>d</sup> ο Ασ-  
the Assyrian, and Midas συριος, και Μίδας ο Φρυγος, και  
the Phrygian, and certain ἄλλος τις ο ε πολυτελης.  
others of the grandees.

They call them ungrateful. ἀχαριστος καλεω.

For methinks I am unable. δοκέω γὰρ ἐγώ ἀδύνατος είμι.

*Subjunctive.*

If you consider. ην κατανοεω. <sup>pl</sup>

Who may be conscious to ος ἀν ξυνειδεω ειαυτου <sup>d</sup> εν ασ-  
themselves of having been κεω. <sup>no pa p a</sup>  
well disciplined.

*Optative.*

What would appear to him. τις δοκεω αυτος.

Whom he might invite to ος καλεω\* επι το δειπνου.  
supper.

*Imperative.*

Don't be ignorant of your- μη ἀγνοεω σεαυτου.  
self.

Hate flatterers. μισεω ο κολακειω. <sup>pa</sup>

\* See Grammar, page 53.

### *Infinitive.*

So as also to be rich. *ωτε και πλούτεων.*

### *Participle.*

All are relations of the successful.

**Accusing others.** οἱ ἀλλοι δὲ ἐγκαλεω. Pl.

But you have been found ἀλλ' ἐφευρεω<sup>1</sup> a pas ησσον φρο-  
less wise. νεω, pa

## IMPERFECT TENSE.

### *Indicative,*

He frequently invited. καλεω ὡς τα πολλα.

They praised her. αἰνεῖσθαι αὐτοῖς.

Plato, I suppose, was sick. Πλάτων δ', οἴμαι, ἀσθενεώ.

## MIDDLE AND PASSIVE VOICE.

## PRESENT TENSE.

### *Indicative.*

No one buys. οὐδείς ἀγομέναι.

**They are anxious.** ἐπιμελεοματικοί.

As fractures and sprains are  
then put in motion.  
ωστε το ἔγγυμα και το σπασμα  
TOTE ΣΙΝΕΩΝ.<sup>3</sup>

## 36 EXERCISES ON VERBS OF THE FIRST CONJUGATION.

### *Subjunctive.*

For when any one does this. οὐταν γαρ τις οὗτος ποιεω.  
Until the one before take the πρὶν ἀν ὁ προσθεν ἡγεομαι.  
lead.

### *Optative.*

They were marching with \*συστρατευομαι ὅποι ἡγεομαι.  
him wherever he might  
lead *them*.

She should be deprived of οἷος ἀνηρ<sup>g</sup> στεφεω.

such a husband.

### *Imperative.*

Do not only praise the good, μη μονον ἐπαινεω ὁ ἀγαθος, ἀλλα  
but also imitate them. και μιμεομαι.

Both respect each other. αἱληλων τ' αἰδεομαι. pl

### *Infinitive.*

Good to be exercised by the ἀγαθος<sup>n</sup> ἀσκεω ὅποι ὁ στρατιω-  
soldiers. της. g

That he himself being irre- ἀν ἐπιληπτος αὐτος<sup>ac</sup> ὃν ἐπιμε-  
proachable take charge. λεομαι.

### *Participle.*

Thinking to do away such ἡγεομαι pl λυω<sup>1 f</sup> ὁ τοιουτος προ-  
pretexts. φασις. f

## IMPERFECT TENSE.

### *Indicative.*

For I would never have οὐτε γαρ ἀν ποτε ἡγεομαι.  
thought.

When you chose him ge- ἤνικα αιρεω pl στρατηγος.  
neral.

---

\* See Grammar, p. II. p. 31, large Ed.

## Contracted Verbs in *ω.*

### *ACTIVE VOICE.*

#### PRESENT TENSE.

##### *Indicative.*

No one dedicates a crown. στεφανος οὐδεις καθιερωω.

He gives much. πολλα διδω.

The king requests you to  
sail. ὁ βασιλευς ἀξιος συ ἀποπλεω.

##### *Subjunctive.*

If the council crown any one. εάν μεν τις στεφανω ἡ βουλη.

##### *Optative.*

Calling to him his friends, he  
engaged in earnest conver-  
sation *with them*, that he  
might shew whom he ho-  
noured. προσκαλεω οι φιλοι, σπουδαιολο-  
γεομαι <sup>im</sup> ὡς δηλω\* ος τι-  
μω.<sup>pr</sup>

The sword would bring the  
weak upon an equality  
with the strong in battle. ὁ σιδηρος ἀν ισω ὁ ἀσθενης ὁ ισ-  
χυος <sup>d</sup> ἐν ὁ πολεμος.<sup>d</sup>

\* In the Attic form. See Grammar, p. 55.

## 38 EXERCISES ON VERBS OF THE FIRST CONJUGATION.

### *Imperative.*

Let him restore. ἀποδίδω.

### *Infinitive.*

Perfectly to understand these ἀκριβῶ οὐτος.  
*things.*

To punish those not performing these things. ζημιοις ὁ μη οὐτος ποιεω.

### *Participle.*

Turning my face round. κυκλω προσωπον.

## IMPERFECT TENSE.

### *Indicative.*

He afforded them a beginning ἀρχῃ αὐτος<sup>d</sup> ἐνδιδοω πολεμος.  
of the war.

And manned the ships. και η ναυς πληρω.

As you wished. ὡσπερ συ ἀξιοιω.

## MIDDLE AND PASSIVE VOICE.

### PRESENT TENSE.

### *Indicative.*

So that he again bribes this ὥστε παλιν μισθω ὁ καταπτυστος.  
contemptible wretch. οὐτος.

Whose glory you envy, imitate their actions. ισ η δοξα ζηλω, μιμεομαι η  
πραξις.

### *Subjunctive.*

If they should be opposed. εαν αὐτος ἐναντιω.

*Optative.*

But you, however, would in- ἀλλα συ μεντοι, μεγαλα γ' αν  
cur a heavy loss. ζημιοω.

*Imperative.*

Think yourselves deserving ἀξιοω μεγας τιμης  
of the highest honours.

*Infinitive.*

He thinks him worthy to be αὐτος ἀξιοω στεφανω.  
crowned.

If indeed they seemed in any εἰ δε τι ἀρα η ο σωμας ισχυς  
respect to be inferior in μειοω δοκεω.<sup>im</sup>  
strength of body.

*Participle.*

These things being dedicated οὐτος ιεροω θεος.  
to the gods.

## IMPERFECT TENSE.

*Indicative.*

And at the same time took και ἀμα δεξιοω αὐτος.<sup>se</sup>  
hold of his right hand.

They soon manned the ships. ταχεως η ναυς πληρωω.

## **EXERCISES**

ON

## VERBS OF THE SECOND CONJUGATION.

### *ACTIVE VOICE.*

### PRESENT TENSE.

### *Indicative-*

He enacts a law, and a very excellent one.

**They two say.** οἵδε φημι.

They say that all stop. πας φυγει ὑπάρχειν.<sup>inf</sup>

They know this also. *xai oūtos īσημι.*

### *Subjunctive.*

But when the law sends forth ὅταν δὲ ἔτερος μεν φωνη ἀφημι ο  
one sound. νομος.

### *Optative.*

If he knew any thing good. εἰ τις εἰδῆμι ἀγαθοῦ

That no one should first *ινα μητις φθημι ἐπευχομαι.* pa la  
boast.

One would say, *envis à telle*

### Imperative.

- |                                   |                                |
|-----------------------------------|--------------------------------|
| Hear me, my friends.              | κλημι, φίλος.                  |
| Prepare a feast for the senators. | δαινυμι pl δαις γερων.         |
| Report my answer.                 | ἀγγελια ἀποφημι. <sup>pl</sup> |
| Don't be severe with us.          | μη κάλεσπος ἐγώ εἰμι.*         |

### *Infinitive.*

- |   |   |
|---|---|
| To go to a feast.   | $\varepsilon\acute{\eta}$ δαι $\varsigma$ ac ιημι.                  |
| Do you indeed give to me,<br>said he ?                              | $\tilde{\eta}$ και διδωμι, φημι, $\varepsilon\gamma\omega$ ;        |
| He said that he was ready<br>to shew the dead body of<br>the child. | ἀποδεικνύμι φημι ἐτοίμος <sup>no</sup> είμας<br>το παιδίου ὁ νεκύς. |

### *Participle.*

- |   |   |
|---|---|
| Mixing with it certain barbarous names. | παραμυγνύμενοι ἀμα βαρβαρίκος τις<br>δύομα. |
| Giving completion to the oracle.        | τελεσφόρος + δίδωμι ξ χρησμός.              |
| Uttering a sound.                       | φωνη ἀφημι.                                 |

## IMPERFECT TENSE.

### *Indicative.*

- Which he was eagerly bent *οἵστις προθυμως ἀπολλυμι.*  
to ruin.

- 'They dismissed their slaves ὁ ἀυτοῦ οἰκετης ἀφιημι ἀπελευ-  
free. θερος.

\* *īrθi* is the 2d sing. imperative of *īpi*, *sum*.

<sup>†</sup>  $\tau\epsilon\lambda\epsilon\sigma\phi\omega\sigma$  agrees with  $\chi\omega\sigma\mu\omega\sigma$ .

## SECOND AORIST.

*Indicative.*

He then put on a certain αὐτὸς μὲν οὖν μαγικὸς τις δύμι  
magic robe. στολὴ.

At length one of the popular τελος ἀνιστημι ρα<sup>2</sup> α τις ὁ δῆμα-  
orators rising up, read a γωγὸς ἀναγνωμι ψηφισμα τοι-  
decree to the following ef- ουτος.

If then they are true ye know ἐν μὲν οὖν εἰμὶ<sup>sub</sup> ἀληθής, τὸ  
your duty. δέον<sup>pl</sup> γιγνώσκω.

*Subjunctive.*

If you should desert me. ήν ἔγω σὺ ἀφῆμι.

When they do not requite. ὅταν μη ἀποδίδωμι.

Should any thing not go ac- ἀν τι μη κατα γνωμῇ<sup>ac</sup> ἐκβῆμι.  
cording to *their* mind.

*Optative.*

Just as if you should say. ὡσπερ ἀν εἰ φημι.

Should become master of κυριος<sup>no</sup> ή Θρᾳκη καθιστημι.  
Thrace.

May you never proceed. μητε σὺ<sup>pl</sup> ποτε προβημι.

*Imperative.*

Allow me to command him διδῷμι ἔγω τρεις ἡμέραι ἀρχω<sup>1</sup> α  
three days. αὐτος<sup>g</sup>.

Dismiss ambitious views. μεθίημι<sup>2</sup> δι το<sup>3</sup> λαν.

Let him submit to me. ἔγω ὑφιστημι.

Reckon me culpable and dis- ἔγὼ μὲν φαῦλος ἡγέομαι, οὗτος δὲ  
miss him. ἀφίημι.<sup>pl</sup>

*Infinitive.*

Being able to requite a favour. δυναμαι χαρίς ἀποδιδωμι.

To give an account of his conduct. λογος διδωμι ὁ π<sup>l</sup> πρασσω.<sup>p</sup> pa pass

To make an offering. ἀναθημα ἀνατιθημι.

To impute illiberality. ἀναλευθερια καταγνωμι.

*Participle.*

Having placed upon them a tiara and given them guards. τιάρα τε ἐπιτιθημι και δοξυφορος παραδιδωμι.

Not only transgressing the laws. οὐδὲ νομος μονον ἵπερβημι.

Now getting out of the direct and right path. νυν δε ἐξιστημι ὁ δρός και δίκαιος οδος.<sup>f g</sup>

**MIDDLE AND PASSIVE VOICE.****PRESENT TENSE.***Indicative.*

You court ambition the most infamous of goddesses. η κακος δαιμων ἐφιημι φιλοτιμια,<sup>g</sup>

The enactor points out to his hearers. ο γραφω pa ἐπιδεικνυμι ὁ ἀκουω.<sup>pa</sup>

He goes if he should be able to lend any assistance. ιημι ει τι δυναμαι <sup>op</sup> βοηθεω.<sup>la</sup>

*Subjunctive.*

That you may know to foresee your advantage. ινα προορω <sup>op</sup> επισταμαι το συμφερον.<sup>pl</sup>

## 44 EXERCISES ON VERBS OF THE SECOND CONJUGATION.

### *Optative.*

You may soon perhaps be ταχὺ γ' ἀν δυναμαι μανθανειν πέρι  
able to learn about rythm. ἔσθμος.<sup>g</sup>

### *Imperative.*

Boy, don't buy a torch, since μη πριάμαι, παῖς, δάς, ἐπείδη  
the light of the moon is φως<sup>n</sup> Σεληναιη καλος.  
fine.

### *Infinitive.*

To be filled with all *things*. πας<sup>b</sup> ἐμπιπλημι.  
He ordered them to gird ζωνυμι ἀνωγω.  
themselves.

### *Participle.*

Always neglecting the pre- το μεν παρον αἰεὶ προημι.<sup>pl</sup>  
sent.

Being desirous to do what εὐθημι<sup>d</sup> pl πραττω ἡ παλαι ἐπι-  
they were long anxious θυμεω.<sup>im</sup>  
about.

## IMPERFECT TENSE.

### *Indicative.*

The ground was opened. το ἐδαφος ἀναεργηνυμι.

He did not refuse labours, οὐ πονος<sup>e</sup> ὑφιημι, οὐ κινδυνος<sup>f</sup> ἀ-  
nor shun dangers. φιστημι.

Each spread his repast. τιθημι pl δοεπος ἐκαιστος.\*

Such as might be already in- οσος μεν ἀν ἀναπιμπλημι ἥδη κα-  
fected (filled) with vice. κια.<sup>g</sup>

---

\* Homer.

## SECOND AORIST.

*Indicative.*

- The name Polynices your δονομα Πολυνικης <sup>ac</sup> πατηρ τιθηρα  
father gave you. συ.
- They willingly gave up the ἐκων τυραννις <sup>g</sup> ἀφιημι.  
sovereign power.
- The horse which he sold. ιππος <sup>ac</sup> ὁς ἀποδιδωμι.
- Thus he spoke. ως φημι.

*Subjunctive.*

- Being afraid lest we attack φοεομαι μη ἐπιτιθημι αὐτος.<sup>d</sup>  
them.
- Whatever the people may a- ἀσσα ὁ δημος συντιθημι.  
gree to.

*Optative.*

- Unless he should have sold εἰ μη πολυς <sup>g</sup> ἀποδιδωμι.  
it for more.
- We would yield to no man. οὐδεις <sup>d</sup> ἀνθρωπος <sup>g</sup> <sup>pl</sup> οὐφημι.
- You would not even thus οὐδὲ ἀν οὐτω μεταγγνωμι.  
change your resolution.

*Imperative.*

- Let me first go now. μεθημι <sup>pl</sup> νυν μοῦ πρῶτον.

*Infinitive.*

- To alienate his property. διατιθημι ὁ <sup>pl</sup> η <sup>n</sup> ἔαυτου.

*Participle.*

- All the citizens having com- ἀπας ὁ πολιτης παρακατατιθημι  
mitted the state to you. ἡ πολις συ. <sup>pl</sup>
- And having put off the mask. και το προσωπειον ἀποτιθημι.

# SYNTAX

OF THE  
GREEK LANGUAGE.

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## I. CONCORD AND GOVERNMENT OF SUBSTANTIVES.

### I. CONCORD OF SUBSTANTIVES.

RULE. Two or more Substantives relating to the same object agree in case: as, Πανσέληνος,—  
νυκτος ὁφθαλμὸς. Æschyl. *The full moon,—the eye of night.*

O prince and king, and our ὁ δεσπότης, και βασιλευς, και Jupiter. ἡμετερος Ζευς. Lucian.

And all the other men pro- και ὁ ἄλλος πας ἀνθρωπος ἀνα-  
claiming him their bene- καλεω, ὁ εὐεργετης, ὁ ἀνηρ, ὁ  
factor, a man of worth. ἀγαθος. Xen. Cyr.

Cyrus having freed the Per- Κυρος, ἐλευθεροω<sup>1 a</sup> Περσαι ὁ  
sians, his countrymen, by αὐτου πολιτης, ὁ αὐτου φρε-  
his own abilities. νημα.<sup>s</sup> Plato Menex.

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## II. GOVERNMENT OF SUBSTANTIVES.

**RULE I.** One Substantive governs another, denoting a different thing, in the Genitive Case : as, *κακῶν ἄγγελος*, *the messenger of evil*.

It is not the language of an εἰμι δε οὐχ ὁ λογος ὁ ἔργως. De-  
orator. μέρη στεφ.

The language of truth is ἀπλοος ὁ μυθος η ἀληθεια ἐφυν.  
simple. Eurip. Phœniss.

Of how many evils is ignor- ισσος κακος αιτια η ἀγνοια ὁ ἀν-  
ance the cause to men. θωπος. Plato Alcib. 2.

**RULE II.** The Genitive Case is often governed by another Substantive understood : as, τι της φαλαγγος, supple μερος. *A part of the line.*  
Xen. Anab.

For the possessions of friends κοινος γαρ ο ο φιλος. Eurip.  
are common. Orest.

We ought to bear the de- δει φερω ο ο Θεος. Eurip.  
crees of the gods. Phœniss.

Go you and bring the son of Χωρεω συ και κομιζω ο Μενο-  
Menœceus. νευς. Id.

**RULE III.** The Genitive Case is often put elliptically : ἐνεκα, ἐκάτι, or ούνεκα, *on account of,*

being understood : as, δειλαιε τοῦ νοῦ; supple οὐνεῖα, wretched upon account of your temper. Soph.

And great grief for my fa- καὶ πατηρὶ πενθος μεγας. Esther.  
ther.

O wretched I upon account ὦ μελεος ἦγω κακος. Eurip.  
of my misfortunes. Orest.

He blames us neither upon οὐτ' ἀρ' οὐχ' εὐχαλη ἐπιμεμφο-  
account of a vow nor a sa- μας οὐθ' ἐκατομβη. Hom.  
crifice.

**RULE IV.** The Poets frequently, and the Prose writers sometimes, use the Dative instead of the Genitive : as, πατερὶ τιμωρον φονου. *The avenger of your father's murder.* Soph. Elect.

Of the son of Labdacus. καὶ λαζδακενος παις. Soph. CEdip. Tyr.

And you will confirm the καὶ βεβαιοιο ὁ δικαιοστης η δοξα.  
opinion of the judges. Plato Crit.

What is *my* aged father do- τις γαρ πατηρὶ ἦγω πεισθεις ἡ  
ing at home? δομος<sup>η</sup> δραω; Eurip. (Iamb.  
Trim.)

**RULE V.** A Noun denoting time, and answering to the question *when*, is commonly put in the Genitive or Dative, *how long* in the Accusative : thus, οἱ νυκτος καὶ ἡμερας ἐφυλαττον, who kept guard night and day.

And a trireme was taken the καὶ τριηρης η αὔτος ἡμερα<sup>d</sup> ἀλ-  
same day. ισκω<sup>pr</sup> Thuēyd.

- The anger of lovers lasts but  
a short time. οἦγη φίλεω ὀλιγος ἴσχυω χρονος.  
Menand. (Iamb. Trim.)
- Having held the sovereign  
power for three or four  
days. κατεχω<sup>2</sup> α δε τρεις ή τετταρες  
· ήμερα ή τυραννις. Plato Al-  
cib. 2.
- 

### III. CONCORD OF ADJECTIVES.

**RULE I.** The Article, an Adjective, or Participle, agrees with its Substantive in Gender, Number, and Case.

- Knowing the *two* men to be  
worthy of confidence. γιγνωσκω ὁ ἀνηρ ἀξιοπιστος ὡν. pa  
Xen. H. Gr.
- If ye now truly have this  
knowledge, be propitious. εἰ δε νυν ἀληθως οὐτως ὁ ἐπιστη-  
μη ἔχω du ἰλεως εἰμι. op Plat.  
Euthyd.
- That the life of private men  
is secure and undisturbed  
and without danger. ο μεν ὁ ἴδιωτης βιος ac ἀσφαλης  
και ἀπραγμων και ἀκινδυνος  
ων. Dem. Philip.
- The boat was already crowded  
and full of lamentation. ηδη πληρης το πορθμειον και οι-  
μωνης ἀναπλεως. (Att.) Lu-  
cian.

**RULE II.** An Adjective as a predicate, is often put in the Neuter Gender, *χρημα* commonly, *κτημα*, *πραγμα*, and *ἔργον* sometimes, being understood ; as, οὐκ ἀγαθον (*χρημα*) πολυκοιρανη.

*Hom. The government of the many is not good.*

How troublesome friends are. ὡς χαλεπος είμι ο φίλος. Aristoph.

Wisdom alone of possessions is immortal. σοφία μονος ο κτημα ἀθανατος. Isocr.

Wealth is cowardly, and a pitiful thing fond of life. δειλος δ' ο πλουτος, και φιλοψυχος κακος. Eur. Phœniss.

A woman is exceedingly well fitted to procure wealth. χειμα ρι ποριζω εύπορος η γυνη. Aristoph. Eccl.

**RULE III.** An Adjective or Participle is often put in a different Gender from the Substantive with which it is connected.

O children, overshadowed with suppliant boughs ! Ω τεκνοι, ικτηριος κλαδος ἐκστεφω. P. pass Soph. CEd. Tyr.

Alas ! O good and faithful soul, thou art then gone leaving us. φευ, οι άγαθος και πιστος ψυχη, οιχομαι δη απολειπω ρα 2 a εγω. Xen. Cyr.

#### IV. GOVERNMENT OF ADJECTIVES.

**RULE I.** Adjectives signifying *desire, memory, knowledge, fitness, fulness, plenty, superiority, defence, acquitting*, or their opposites ; also *worth, difference, &c.* govern the Genitive Case : as, ον προθυμος ησθ' αει. *Of which you were always desirous.* Soph. Elect.

Skilled in warlike affairs.	$\dot{\epsilon}\pi\iota\sigma\eta\mu\omega\nu$ ac * $\dot{\iota}$ στρατιωτικος.
	Xen. Cyr.
Already fit for marriage.	γαμος ἡδη ὥραιος. <sup>f</sup> Xen.
The whole world is full of traitors.	$\pi\alpha\dot{\iota}\dot{\sigma}$ η οἰκεω πα pr pas μιστος γινο- μαι p mi προδοτης. Demosth. περι στεφ.
Who is superior to the plea- sures of the body.	$\dot{\iota}\dot{\sigma}$ ἐγκυρωτης μεν ειμι $\dot{\iota}$ δια $\dot{\iota}$ σω- μα ε $\dot{\eta}\delta\omega\eta$ . Xen. Mem.
Destitute of all things.	$\pi\alpha\dot{\iota}\dot{\sigma}$ ἐξημος. ac pl Soph. CEd. Tyr.

**RULE II.** Verbals compounded with the privative  $\alpha$ , † and those ending in  $\iota\kappa\sigma$ , govern the Genitive :‡ as,  $\text{o}\dot{\iota}\text{tiv}\dot{\epsilon}\dot{\sigma}$  δε ἀπειροι  $\eta\mu\omega\nu$  ὄντες. *Such as are acquainted with us.* Xen.

Uninstructed in virtue.	$\dot{\alpha}\pi\alpha\dot{\iota}\dot{\delta}\epsilon\dot{\nu}\tau\dot{\sigma}\tau\dot{\iota}\dot{\sigma}$ ἀρετη. Xen.
That he might be as far as possible from the view of this city.	$\dot{\omega}\dot{\varsigma}$ πλειστος ειμι $\dot{\iota}\dot{\delta}\dot{\sigma}$ ἀποπτος $\dot{\alpha}\sigma-$ τυ. Soph. CEdip. Tyr.
But if ever a war should break out, you might not be unpractised in these.	$\dot{\varepsilon}\dot{\iota}\dot{\delta}\dot{\sigma}$ ποτε πολεμος γινομαι <sup>2</sup> α opt μηδε ούτος ἀγυμναστος ειμι. op Xen. Cyr.

\* The preposition  $\pi\epsilon\dot{\iota}\dot{\iota}$  is sometimes used after adjectives of this description. Thus Plato Hipp. Min.  $\pi\epsilon\dot{\iota}\dot{\iota}$  τῶν τεχνῶν  $\dot{\iota}\pi\iota\sigma\eta\mu\omega\nu$ . And occasionally they govern the case of their verbs. Thus Xenoph. Cyr. III.  $\dot{\iota}\pi\iota\sigma\eta\mu\omega\nu$ ς  $\eta\sigma\alpha\dot{\iota}$  τα προσηκοντα τῇ ιαυτῷ  $\dot{\iota}\kappa\alpha\dot{\sigma}\tau\dot{\sigma}$  δπλισει. See Eurip. Med. 691. Aristoph. Nub. 867.

† See an account of the privative  $\alpha$ , under the preposition  $\dot{\alpha}\pi\dot{\delta}$ .

‡  $\dot{\alpha}\dot{\sigma}\dot{\alpha}\dot{\sigma}\tau\dot{\sigma}$  and some others used in a passive sense require the dative; as,  $\tau\dot{\alpha}\dot{\delta}\dot{\epsilon}\dot{\sigma}$  δε οίκονομων  $\dot{\alpha}\dot{\sigma}\dot{\alpha}\dot{\sigma}\tau\dot{\sigma}$   $\eta\mu\omega\nu$  ιστιν. Xen. Mem.

RULE III. Partitives and words used partitively, Comparatives, Superlatives, Indefinites, Interrogatives, and some Numerals, take after them the Genitive Plural : as, *καλλιστα παιδων*, *most beautiful of girls*. Theocr.

- |   |  |
|---|--|
| The younger of the men.   | ο νεος ἀνθεωπος. Isocr.  |
| For who of the Greeks, and<br>who of the barbarians does<br>not know?       | τις γαρ οὐκ εἰδεων μη 'Ελληνες,<br>τις δε βαρβαρος; Dem. περὶ<br>στεφ. |
| And some of them also fell.   | οδε και οὗτος ἀποθησκω. <sup>2 a</sup> Xen.<br>Anab.                   |
| And how they might become<br>the best of all.                               | και ὡς πας ἀν εἰμι ορ ἀγαθος.<br>Xen. Mem.                             |
| O mother, of the Persians<br>indeed my father is much<br>the most handsome. | Ω μητηρ, Περσαι μεν πολυ κα-<br>λος ο ἐρμος πατηρ. Xen. Cyr.           |

RULE IV. The Comparative Degree, when a comparison is stated, requires the Genitive after it : as, *τοῦ και ἀπο γλωσσης μελιτος γλυκιων ρεεν αὐ-δη*. Hom. *From whose tongue the speech flowed sweeter than honey*.

- |   |  |
|---|--|
| I have found nothing su-<br>perior to necessity.            | χρεισσων οὐδεις ἀναγκη εὑρισ-<br>κω. <sup>2 a</sup> Eurip. Alcest.             |
| Do you think you could an-<br>swer better than Gorgias?     | οιομαι συ καλος ἀν Γοργιας ἀπο-<br>κρινομαι; <sup>1 a</sup> Plato.             |
| For there is no greater evil<br>than anarchy.               | ἀναρχια γάρ μεγας οὐκ είμι κα-<br>κος. Soph. (Iamb. Trim.)                     |
| There is a time when silence<br>will be better than speech, | είμι δ' ού σιγη λογος ἀγαθος γι-<br>νομαι <sup>2 a</sup> opt ἀν είμι δ' ού σι- |

and there is when speech  
is better than silence.

RULE V. An Adjective or Pronoun in the Neuter Gender without a Substantive \* governs the *Genitive* : as, *εἰς τοσούτον δὲ κακίας ἥλθεν.* Lys. *He arrived at such a pitch of wickedness.*

But he has arrived at such a pitch of folly. οδ' εἰς τοσούτος ἀκμαια ἀφίκνεο- μαι.<sup>2</sup> a Eurip. Med.

My marriage cannot be blamed to this day. οὐ μεμπτος ἐγώ πι ο γάμος εἰς οδὸς ἡμερα. Eurip. Phœniss.

For I will never proceed to *έγω γαρ οὐποτ' εἰς οὐδὲ εἰμι* +  
such a misfortune. *συμφορα.* Id.

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**RULE VI.** Adjectives signifying *advantage*, *likeness*, *conformity*, *trust*, *obedience*, *clearness*, *decency*, *facility*, *affection*, *nearness*, *equality*, or their opposites, with *Verbals*, and those compounded of  $\sigma\upsilon\upsilon$  and  $\delta\mu\omega\upsilon$ , govern the *Dative*; as, Φιλιππῷ μεν ἦν συμφερον. Demosth. π. στεφ. *It was advantageous to Philip.*

\* The substantive *μέρος* is commonly understood. It is expressed by Socrates, *Edip.* *Tyr.* v. 294. Αλλ᾽ εἴ τι μὲν δὴ δείματος γ' ἔχει μέρος.

† The present of *εἰμι*, *eo*, and its compounds are generally used by the Attic writers in a future sense; thus, *εἰμι καὶ σωσω πόλιν*. Eurip. Phœniss. I will go and save the state. *Μιχρού ἐπανειμι*. I will recapitulate a little. Xen. Cyr. Sec Zeun. ad Viger. p. 207. Svo.

Visions are like fictions.  
To you it will be honourable,  
and to the state advanta-  
geous.

Every tyrant is inimical to  
liberty and an enemy to  
the laws.

It is disgraceful to those  
nobly born to live vicious-  
ly.

All things are spoken and all  
attempted by him.

Be a relation to them, be a  
friend.

Ισος δε ψευδος ὁψις. Theocr.  
και συ καλος είμι και η πόλις  
ἀγαθος. Xen. Mem.

τυραννος ἀπας ἐχθρος ἐλευθερια  
και νομος ἐναντιος. Demosth.

ζων αἰσχρος αἰσχρως ὁ καλως  
πεφυκα. <sup>pa</sup> Soph. Elect.

εστι ἔκεινος πας λεπτος, πας δε  
τολμητος. Soph. Philoct.

γινομαι <sup>2 a</sup> οδε συγγενης, γινομαι  
φιλος. Eurip. Heracl.

**RULE VII.** Comparatives and Superlatives  
are commonly accompanied with the measure of  
difference in the *Dative* :\* as, ἀνθρωπων μακρω  
ἀριστος. *By far the best of men.* Herodot.

By how much the greater  
by so much the more per-  
plexing.

Art is far weaker than neces-  
sity.

The other by far the first of  
his contemporaries in every  
thing.

ισος μεγας τοσουτος χαλεπος. <sup>f</sup>  
Plato Crit.

τεχνη δ ἀναγκη ἀσθενης μακρος.  
Æsch. Prom.

ιδε ἐτερος ο ηλιξ μακρος το παντι  
πρωτος. Herodot. Clio.

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\* The substantive *μηρος* or *διαστημα* is generally understood with the *Dative*.

**RULE VIII.** Adjectives frequently take after them an *Accusative* case, governed by the præposition *κατα* understood : as, *εἰδος καλλιστος*, *ψυχην φιλανθρωποτατος*. Xen. Cyr. *In form the most beautiful, in disposition the most humane.*

There is no one of us so obstinate by nature.

οὐδείς ἐγώ εἰμι οὐτω δυσχολος ἡ φυσις. Æschin. contra Ctes.

Endeavour to be, *with respect* to your body, fond of labour, and *with respect* to your mind, desirous of wisdom.

πειραμαι το μεν σωμα είμι φιλοπονος, ἡ δε ψυφη φιλοσοφος. Isocr.

## V. CONCORD AND GOVERNMENT OF PRONOUNS.

**RULE I.** 1. The Relative and Relative Adjectives agree with their *Antecedents* in Gender and Number.

2. If there be no other Nominative between them and the Verb, they will form the subject of the Verb.

The great Jupiter is in *είμι μεγας ἐν οὐρανος* Zeus, ὃς heaven, who inspects all *ἐφορω πας*. Soph. Elect. things.

Do those things which will not hurt you: and reflect before action.

πρασσω δε ούτος ὃς συ μη βλαπτω, λογίζομαι<sup>1a</sup> δε προ ἔργαν. Pythag.

**RULE II.** But when a Nominative comes between the Relative and the Verb, the Relative is governed by some other word either expressed or understood.

For why should I live whose father was king of all the Phrygians?

He gave them what *he* promised.

This man is an important friend to whom he may be a friend.

It is your business to employ such arguments by which you shall reconcile your sons.

τι γαρ ἔγω δει ζων ὃς <sup>df</sup> πάτηρ μεν εἰμι ἀναξ Φρυγες ἀπας ; Eurip. Hec.

ἀποδιδωμι<sup>1 a</sup> αὐτος ὃς <sup>pl</sup> ὑποχνεομαι. <sup>2 a</sup> Xen. Anab.

όδε ἀνηρ πολις μεν ἀξιος φιλος ὃς ἀν φιλος είμι. <sup>su</sup> Id.

σος ἔργον—λεγω τοιοσδε μυθος ὃς διαλλασσω τεκνον. Eurip. Phoeniss.

**RULE III.** The Attic and Ionic writers often put the Relative by attraction in the same case with the Antecedent.

To abide by the decisions which the state might pronounce.

The first of men whom we know.

But examine each *of the things* separately which the deity hath said.

And all turn their attention, not to the just *arguments*

ἐμμενω ἡ δικη<sup>d</sup> ὃς ἀν ἡ πολις δικαιω. <sup>op</sup> Plat. Crit.

πρωτος <sup>ac</sup> ἀνθρωπος ὁ ἔγω ἰδμεν for ισαμεν). Herod.

ἄλλα καθ ἐν ἐκαστος ἐπισκοπεω <sup>pl</sup> ὃς επω ὁ Θεος. Xen. Apol.

και προσεχω ἀπας (νουν), οὐχ ὃς ἐπω ποτε ἔγω δικαιος, ἡ

which we have already advanced, or might advance, but to (*the things*) which we are doing.

νυν ἀν ἐπω, ορ ἀλλ' ὁς ποιεω.  
Dem. Phil. 4.

**RULE IV.** The Personal, Reciprocal, and Adjective Pronouns, are frequently used in the *Genitive*, sometimes in the *Dative*, instead of the Possessive : as, *πατερ ἡμων*, *the father of us* : for *πατερ ἡμετερε*, *our father*. Orat. Dom.

Such as his Margites.

οιον ἔκεινος ὁ Μαργειτης. Aristot.

Now your actions are manifest.

νυν δε συ <sup>pl</sup> το ἔργον φανερος γινομαι. <sup>p pass</sup> Lys.

You have ruined my art and livelihood.

ἀπολλυμι <sup>1 a</sup> ἐγω ἡ τεχνη και ὁ βιος. Aristoph. Pax.

It is enough if every one perform his own duty.

ἰκανος δε, ἔαν ἔκαστος ἐκπληρωω το ἔαυτου ἔργον. Epict. Ench.

From this period Astyages sent for his daughter and her son.

ἐκ δε οὗτος ὁ χρονος ε μεταπεμπομαι <sup>1 a</sup> Ἀστυαγης ἡ ἔαυτου Θυγατηρ και ὁ παις αὐτος. Xen. Cyr.

But Nicias also himself thought that their affairs were bad.

όδε Νικίας νομίζω μεν και αύτος πονηρὸς σφεῖς τὸ πραγμα ειμι. Thucyd.

**RULE V.** 1. Two or more Substantives Singular commonly have an Adjective, Relative or Participle in the *Plural* Number.

2. If they signify things without life, the Adjective, Relative or Participle must be in the *Neuter* Gender.

3. If they be of different Persons or Genders, the Adjective, Relative or Participle will agree with the most worthy.

And all the men and women  
were fair.

λευκος δε πας ὁ ἀνηρ και η γυνη.  
Xen. Anab.

Don't you perceive that  
shame and fear are innate  
in men?

Αιδως δε και φοβος οὐχ οὔσω  
ἔμφυτος ἀνθρωπος ὁν; Xen.  
Mem.

When they saw each other,  
his wife and Abradates,  
they embraced each other.

ώς δ' εἰδὼ<sup>2 a</sup> ἀλληλων, η γυνη  
και ο Αβραδατης, ασπαζομαι<sup>1 a</sup>  
ἀλληλων. Xen.

Such entertainment he af-  
forded them (Astyages and  
Mandane) at supper.

τοιουτος μεν αὐτος εὐθυμια<sup>3 b</sup>  
παρεχω επι το δειπνον.<sup>d</sup>  
Xen. Cyr.

## VI. CONCORD OF VERBS.

RULE I. A Verb agrees with its Nominative in *Number* and *Person*: as, οἵμεις δ' εἰς την ἐκ-  
κλησιαν ἐπορευεσθε. Demosth. περὶ στεφ. And ye  
*went to the assembly.*

Next day, at day-break, the η δ' οἱστεγαῖος,<sup>d</sup> ἄμα η ημέρα,<sup>d</sup>  
Prytanes summoned the ο μεν πρυτανεῖς η βουλη κα-

- council to the senate-house. λεω εἰς το βουλευτηριον. Demosth. π. στεφ.
- The gods love the humble and hate the wicked. οὐδε σωρφων θεος φιλεω και στυγεω ὁ κακος. Soph. Aj.
- Thus they two weeping addressed their son intreating him much. ως οὐε κλαιω προσαιδων φιλος † νιος, πολλα λισσομαι. Hom. Il.

**RULE II.** Plural Neuters are commonly construed with Verbs Singular: as, ἀπελιπεν τα χρηματα, Aristoph. *Money has failed.*

- But it is not so. αλλ' οὐκ εἰμι οὗτοι. Dem. π. στεφ.
- And the children were brought to him. και φερω<sup>1</sup> α pas παρ' αὐτος τὸ παιδιον. Plato.
- The armies were near each other. ἐγγυς ἀλληλων το στρατευμα γιγνομαι. Xen. Cyr.
- Objects themselves do not distract men, but opinions about them. παρασω ὁ ἀνθρωπος οὐ το πραγμα, ἀλλα τὸ περι τὸ πραγμα<sup>2</sup> δογμα. Epict. Ench,

**OBSERV.** Two nouns in the singular, connected by a conjunction, when they express different shades of the same idea, require the verb to be in the singular number: as, μαχη, πολεμος τε δεδηε. Hom. Il. The battle and the fight raged (was kindled).

- If I had the tongue and the melody of Orpheus. ει δ' Ὀρφευς ἐγω<sup>d</sup> γλωττα και μελος παρειμι. Eurip. Alcest. (Iamb. Trim.)
- Both the air and the atmos- και ὁ ἄνε<sup>e</sup> και τὸ πνευμα, τὸ πε-

- phere around it *produces* the same effect.
- And there was tumult and uproar, such as is likely to happen, an alarm being taken.

εὶς αὐτὸς ἀεὶ ὁ αὐτὸς ποιεῖ.  
Plato Phæd.

καὶ θορύβος καὶ δουπός εἴμι,  
οἷον εἰκός, φοβός ἐμπιπτώ,<sup>2</sup> <sup>a</sup>  
γιγνομαι. Xen. Anab.

So also in Latin : tanta circa fuga atque trepidatio fuit.  
Liv. 21. 7. pigritia et desperatio in omnium vultu emineret.  
Id. 21. 35.

**RULE III.** A Verb, whether active, neuter or passive, may have for its Nominative an Infinitive with the Article, or the clause of a sentence.

When an Adjective, or Pronoun, or Participle is connected with it, it is always in the Neuter Gender: as, τογέ ἀδίκειν οὐτε ἀγαθὸν οὐτε καλὸν (ἐστι). Plato Crit. To do an injury is neither good nor honourable.

- To love is voluntary. το δὲ ἔρως ἔθελουσίος εἴμι. Xen.  
Cyr.
- For to imitate is natural to men from childhood. το τε γάρ μιμέομαι σύμφυτος οἱ ἀνθρώποι ἐξ παιδός εἴμι. Aristot.
- What sort of pleasure does victory produce? ποιος τις ἡδονή τὸ νικᾶν παρέχω; Xen.
- To have a mind not ill regulated is the greatest gift of God. το μη κακῶς φρονεῖν Θεος μεγαλ. δῶρον. Æschyl. Agam.

RULE IV. Substantive and Neuter Verbs, and the Passives of Verbs of *naming*, *judging*, &c. take after them a *Nominative Case*; as, οὐκ αἰχμητης πεφύκεν. Eurip. Orest. *He is not a warrior.*

The less is always an enemy  
to the more.\* ο πολυς δ' ἀει πολεμιος καθιστη-  
μι δ' ἐλαχυς. Eurip. Phœ-  
niss.

The degraded spends the  
rest of his life dishonour-  
ed. οδε ἐκκρινω<sup>1</sup> a pass ἀτίμος δ λοι-  
πος βιος διατελεω. Xen. Cyr.

I shall be called yours, and  
you shall be called mine  
if I shall conquer. σος μεν ἔγω, συ δ' ἔμος κεκλησο-  
μαι, εἰκε κρατεω. Theocr.

For a cautious commander is  
better than a bold one. ἀσφαλης γάρ είμι ἀγαθός, η  
Ὥρασὺς στρατηλάτης. Eurip.  
(Troch. Tetram. Cat.)

## VII. GOVERNMENT OF VERBS.

### I. Of Verbs governing the GENITIVE CASE.

RULE I. Verbs implying any *desire*, *affection* or *anxiety* of mind, or the reverse, govern the

\* The abstract is here put for the concrete.

*Genitive* : \* as, ἐπιμελου ἀυτης, be careful of her.  
Xen. Cyr.

If being in any respect careful of me. εἰ τι ἔγω κηδομαι. Plato Crito.

Why are you eager for the fight? τις μαχη ἴμειρω; pl Theocr.

Of beautiful persons, some they love, others they do not. ο δε καλος, ο μεν ἔραω, ο δε οὐ. Xen. Cyr.

I have indeed been often surprised at the boldness of those who spoke for them. πολλαχις οὖν θαυμαζω 1<sup>a</sup> η τολμη ο λεγων ὑπερ αὐτος. Lys.

**RULE II.** Verbs expressive of any of the senses except the *sense of sight*, govern the *Genitive* : as, ἀλλ' ἀκονε μου. Eurip. Alcest. *But hear me.*

Which (*things*) you shall soon hear. ος πυνθανομαι ταχα. Soph. Elect.

It is dangerous to touch a diseased person. δυσχερης ψαιω νοσεω ἀνηρ. Eurip. Orest.

For you never saw a noble οὐδεις γαρ πωτοε σαυτου.

\* τοθω, *desidero*, has always an accusative after it : as, τοιαν κεφαλην τοθω. For such a head (such a person) I languish. Hom. ίνα ήσσον τα σίκαδη τοθωι. That he might the less regret the things at home. Xen. Cyr. ίμειρω, *desidero*, is sometimes construed with the *accus.* See Soph. Οedip. Tyr. 59.

deed of your own.

ἔργον ἀκαλος θεαματι. <sup>p</sup>  
Xen. Mem.

I saw *them* clinging fast to them. ιρων ἀπηξέ ἔχω \* ml αὐτος. Lucian.

### RULE III. Verbs signifying to *know*, to *remember*, to *forget*, to *consider*, *reflect*, *understand*.

No inclination has seized you to know another state and other laws.

οὐδὲ ἐπιθυμια συ ἀλλος πολις  
οὐδὲ ἀλλος νομος λαμβανω<sup>2 a</sup>  
εἰδημι. Plato Crit.

And they remember with pleasure their former actions.

και ἡδεως μεν ο παλαιος πραξις  
μναοματι. <sup>p</sup> pass Xen. Mem.

But when he saw a hind bounding forth, forgetting every thing he heard.

ως δε εἰδω ἐλαφος ἐκπηδω,<sup>1 a</sup>  
πας ἐπιλανθανω<sup>2 a</sup> mi ος  
ἀκουω. Xen. Cyr.

### RULE IV. Verbs signifying to *rule* or *govern*, to *excel*, to *accuse* or *blame*,<sup>†</sup> to *judge*, to *be condemned*, to *neglect*, to *despise* (*καταρροειν*, *ὑπεροργάω*) or *ridicule*.

The Sacian shall not command your entry to me.

η παρ' ἔγω ac εἰσόδος συ<sup>d</sup> οὐ  
Σακας ἀρχω. Xen. Cyr.

\* The verb *ἴχω*, in the middle voice, sometimes signifies, *to hold by*, *to be next*, and has the genitive after it, governed probably by the preposition *περί* or *ἀπό*: thus, *αἱ τῶν ἀγαθῶν ἰχει*. Hesiod. Theog.

† μεμφομαι *culpo* for the most part governs the accusative: as, *οὐδεις αὐτος ἴμεμφετο*. Xen. Anab.

- He holding this in his hands ἦ ἀρ' οὐ' ἐν χειρὶ ἔχω, ἵγεομαι<sup>1 a</sup>  
led the people. λαος. Hom. Il.
- If any one be charged with  
theft and be not punished  
with death. ἕστι τις ἀλίσκω<sup>2 a</sup> κλοπῆ, καὶ  
μὴ τιμάω<sup>1 a</sup> π Δάνατος. De-  
mooth.
- And entertaining great hopes  
that he will surpass all in  
the power of speaking and  
acting. καὶ μεγας ἐλπις ἔχω<sup>ac</sup> πας δια-  
φερω τῷ δυναμαι<sup>inf</sup> λεγω τε  
καὶ πραττω. Xen. Mem.

**RULE V.** Verbs signifying to *begin*, to *desist*, to *attempt*, to *attain* and *obtain*, to *refuse* or *deny*, ( $\phi\thetao\nu\epsilon\omega$ ,  $\mu ega\nu\epsilon\omega$ ) to *err* or *fail*, to *surrender* or *give up*, to *aim at*.

- I will go there, whence I  
think there is an oppor- ἔγω δε ἀπειμι ἐκεισε, ὅθεν ἔγω<sup>d</sup>  
tunity to begin the fight. δοκεω καιρος εἰμι ἀρχομαι ἡ  
μαχη. Xen. Cyr.
- Which, having not obtain- ὁσ<sup>pl</sup> μη κυρεω<sup>1 a</sup> η δικη, πει-  
ed my right, I will try to  
do. γασμαι δρω. Eurip. Phœ-  
niss.
- Hear what I wish to obtain  
from you. ὁσ<sup>pl</sup> δε συ τυγχανω<sup>\* 2 a</sup> ἐφιε-  
μαι, ἀκουω.<sup>1 a</sup> Soph. Phi-  
loct.

**RULE VI.** Verbs signifying to *partake of*, to *inherit*, ( $\chi\lambda\nu o\nu o m e i n$ ) to *enjoy*, to *want*, to *despair*.

- That all may enjoy their  
king. ινα πας ἐπαιρομαι βασιλευς.  
Hom.
- And all the citizens and  
καὶ πας πολιτης καὶ ὁ προσχω-

neighbours, men and women, shared in the feast.      *γος ἀνηρ καὶ γυνὴ μετεχὼ ἡ ἐօρτῃ.* Xen. Anab.  
 They were in want of every thing and despaired of their safety.      *ἐνδεῆς εἰμι ἀπας καὶ ἀπορεω μὲν ἡ σωτηρία.* Demosth. *καὶ τα Νεαρχο.*

### RULE VII. Verbs signifying to *differ from*, to *oppose*, to *forgive*, to *spare*, to *speak falsely of*.

Spare my kids, spare, wolf, my dams.      *φειδομαι ὁ ἔριφος, φειδομαι, λυκος, ἡ τοκας ἔγω.* Theocr. (Dor.)

And if you have any thing to say in opposition to my statement, oppose and I will yield to you.      *και εἰ πῃ ἔχω ἀντελεγω ἔγω λεγω, πα ἀντιλεγω, και συ πειθω.* Plato Crit.

### RULE VIII. Verbs signifying in the Active Voice, to *fill*, to *empty*, to *satiate*, to *free*, to *deprive of*, to *frustrate*, to *deserve*, to *remind of*, to *obtain for* (*λαγχανω*) govern the accusative of the person with the *genitive* of the thing. In the Passive Voice they govern the *genitive*.

I have *filled* this tender eye with tears.      *ὁψις τερην ἥδε πληθω* <sup>τα</sup> *δακρυ.*  
 Eurip. Med.

I will again *remind* you of these.      *ο συ αὐτις μεμνησκω (μνεω).* <sup>1f</sup> Hom.

Since he wishes to be a sharer of this banishment.      *ἐπει προσυμεω ἥδε καινω φυγη.*  
 Eurip. Phoeniss.

He was *full* of shame, so as *αιδως δε ἐμπιπλημι,* *ώστε και*

even to blush when he met  
with his elders.

ἐγυθρανομαι, ὅποτε συντυχων οπ ό πρεσβυτ. Xen.  
Cyr.

### GENERAL OBSERVATIONS.

OBSERV. Verbs denoting *origin* or *termination*, *buying* and *selling*, *distance from*; the *materials* from which any thing is made, the *food* or *drink* of which one partakes, the *period of time* spoken of, and some others, are commonly classed under the general rule: But a little attention will make it evident that the *genitive case* of the nouns following them in the order of construction, is either governed by a *preposition in composition or understood*, or by the *ellipsis* of some noun: as, οἵπερ και τῶν κινδυνων πλειστον μέρος μεθεξουσιν, &c. Isocr. Archid. who also shall have the greatest share of the dangers.

After they had ceased from αὐταρ ἐπει πανομαι<sup>1 a</sup> (ἀπο)  
labour. πονος. Hom.

About what time will Her- ήκω δ' ἐσ οικος pl Ερμιονη (πε-  
mione return to the house? gi) τις χρονος; Eurip. Orest.

Don't you think we might οὐκ ἀν οιομαι αὐτος (ἀπο) Θεα-  
check his boldness? σος ἐπισχω; op Plat. Hipp.  
Maj.

The Armenian said that he φημι ό Αρμενιος (ἀντι) πολυς  
would give a great deal άν ούτος πριασθαι. Xen. Cyr.

RULE IX. *Eimi, γινομαι*, and other verbs signifying *possession, property or duty*, govern the *genitive*: as, τῶν γὰρ νικάντων ἔστι. Xen. Anab.  
*it belongs to the conquerors.*

It belongs to those who have gained the battle also to command. ο γὰρ μαχητικῶν καὶ τὸ ἄρχειον. Xen. Anab.

They become of the old men. οὐτος ο γεράσας γίνομαι. Xen. Cyr.

But when it was necessary to determine whose the coat should be. οποτε δε κρινωντα δει ορ διποτερος ο χιτων ειμι. opt Id.

## II. Of Verbs governing the DATIVE CASE.

**RULE I.** Verbs or Adjectives followed by Nouns expressing the *cause*, *manner* or *instrument*, require them to be put in the Dative.

He entreated them by every art and contrivance. δεομαι αὐτος σεν πας τεχνη καὶ μηχανη. Xen. Anab.

And they live by remembrance more than by hope. καὶ ζωνται μημη μαλλον η η ελπις. Aristot.

But with brazen and adamantine walls, as he says, he fortified our country. ἀλλα χαλκεος καὶ ἀδαμαντινος τειχος, ὡς αὐτος φημι, η χωρα έγω τειχιζων. Aesch. adv. Ctes.

For it had been cut off by a scymitar by the Egyptians. αποκοπτων γαρ κοπις ίπτο οι Αιγυπτιοι. Xen. Cyr.

**RULE II.** A verb signifying *advantage* or *disadvantage* governs the *Dative*; as, ὁστ' ἀξειν φίλοις. Soph. Elect. So as to assist his friends.

If it is agreeable to you.

*εἰ σοῦ ἡδομαι ἔστι.* Plato Phædo.

It is not easy for every thing  
to happen to a mortal man  
according to his wish in  
his life.

*πας δε οὐ ἔφεδιος θνητος ἀνηρ κα-  
τα νοος ας ἐν ὁ ἑαυτου βίος ἐκ-  
εινω.* Plato Menex.

For in jest no less than in  
earnest, he benefited those  
associating with him.

*και γαρ παιζω πα οὐδε ηττον η  
σπουδαιζω λυσιτελεω ὁ συνδια-  
τριβεω.* Xen. Mem.

The following Classes of Verbs for the most part govern the Dative.

1st, Verbs of *commanding, obeying, yielding, announcing, approaching, and meeting.*

I shall obey those in office.

*οι ἐν τέλος βεβώσ πείθω.* Sophoc.

He ordered each man.

*κελευω φως ἐκαστος.* Hom.

The body must be accustomed  
ed to obey the mind.

*ἡ γνωμη ὑπηρετεω το σωμα ἐθισ-  
τεος.* Xen. Mem.

What wild beasts he should  
not come near.

*ὅποιος οὐ χρη θηριον πελαζω.*  
Xen. Cyr.

We announced, therefore, to  
each other to come as  
early as possible to the  
usual (*place*).

*παραγγελω<sup>1</sup> α οὖν ἀλληλων ἥ-  
κω ὡς πρωΐατατα εἰς τὸ ειω-  
θα.<sup>n</sup>* Plato Phædo.

2d, Verbs of *praying or entreating*; as,  
*προσευξομεθα τοισι σοισ αγαλμασι.* Eurip. Hippol.  
*We will invoke thy image.*

I entreat all the gods and  
goddesses.

*ο θεος εὐχομαι πας και πασα.*

Dem. π. στεφ.

We will pray to caution, the most useful of goddesses, to save this city.

ἡ δὲ εὐλαβεῖαι, χρησιμος θεα εποσευχομαι ἡδε διασωζω πολις. Eurip. Phœniss. (2 Iamb. Trim.)

### 3d, Verbs of *using, rejoicing and gratifying, admiring, resembling.*

They seem to use you in a still more friendly way than others.

συ δε—εἰκω πλησιατέρου ἡ ὁ ἄλλος χρωμαι. Xen. Mem.

But he thought that the gods were much gratified with the honours of the most pious.

ἄλλα νομίζω ὁ θεος ἡ πάρα ὁ εὐσεβης τιμη μαλα χαιρω. Xen. Mem.

### 4th, Verbs of *admonishing, blaming, reproving, and being angry.*

I admonish the sailors.

ο δε ναυτης παρανη. Thucyd.

Hector, you always somehow reprove me offering in meetings good advice.

Ἐκτωρ, ἀει μεν πως ἐγω ἐπιπλησσω, ἀγορα ἰσθλος πλ φραζομαι. Hom.

The soldiers having heard it, were angry and highly exasperated at Clearchus.

ἀκουω 1 a δ' ὁ στρατιωτης, χαλεπαινω και δργιζομαι ισχυρως ο Κλεαρχος. Xen. Anab.

### 5th, Verbs of *contending, opposing, or resisting, (ἀντιβανω, ἀνθιστημι,) avenging, (τιμωρεω,\*) assisting, (ἀμυνω,<sup>a</sup>) pardoning, trusting, and distrusting.*

\* *Tiμωρεω*, governing the *Dative*, signifies *to avenge*; governing the *accusative*, *to punish, to assail*. See Soph. Oedip. Tyr. 107, 136, 140.

- No one opposed him. οὐδεὶς αὐτὸς μαχομαι. Xen.  
Anab.
- And I pardoned you. καὶ ἐγὼ σὺ συγγινωσκω. Xen.  
Cyr.
- And they entreat you to be upon your guard lest the barbarians attack you in the night. καὶ κελευν φυλαττω μη ὑπεισ  
ἐπιτίθημι σὺ ταῦτα ἡ νυξ γέ  
βαρβαρος. Xen. Anab.
- But I perceive some rather trusting him than any of them. ἀλλ' (ὅρῶ) ἔνοι μαλλον ἔκεινος  
πιστευω ἡ τις αὐτος. Dem.  
π. συμ.

### RULE III. Passive Verbs sometimes govern the Dative of the Agent.

- Has any thing new been decreed by those below concerning those here? δοκέω τι νεος ὁ κατω περι ὁ εν-  
θαδε; Lucian.
- With respect then to the whole of this accusation, I hope I have spoken with moderation. περι μεν οὖν ἡ ὀλος κατηγορια  
μετριως ἐγω ἐλπιζω προζρω. P pass Aesch. adv. Ctes.
- Why then, pray, when blaming others does he make no mention of my actions (the things done by me)? τι ποτε οὖν ὁ ἀλλος ἐγκαλεω, ογεν  
ἐγω πρασσω pa p pass οὐχι μναο-  
μαι; p pass Dem. π. στεφ.

OBSERV. Passive Verbs frequently take after them the genitive of the agent governed by a preposition expressed or understood.

NOTE. The prepositions commonly used are *ὑπό*, *ἀπό*, *παρά*, *προς*, and *ἐπ* or *ἐπι*.

It is evident, that if he depart farther, we shall be frozen with cold.

That the citizens might not be infected (filled) with vice by strangers.

Say that you shall not be injured by us, my daughter.

*δηλός ἔστι ὅτι εἰ προσωτερῷ ἀπει-  
μι, ἀποπησσω.<sup>2</sup>* ὑπὸ τοῦ ψυ-  
χος. Xen. Mem.

*ὅπως μη ἁρδιουγγία ὁ πολιτης  
ἀπὸ ὁ ξενος ἐμπιπλαμαι,* ὡρ  
Xen. de Rep. Lac.

*λεγω, ὡς παρ' ἔγω οὐδεν. ἀδι-  
κεω, μη τεκνον.* Eurip. Iph.  
in Aul.

**RULE IV.** *εἰμι, sum*, when used for *ἔχω, habeo*, governs the Dative.

We have no other good but our arms and our valour.

*ἡμεις οὐδεις ἄλλος ἔστι ἀγάθος  
εἰ μη ὅπλα και ἀρετη.* Xen.  
Anab.

So that we are no longer able to surround them by fortifications.

*ώστε μη εἶναι (ἔγω) περιτείχιζω  
τα αὐτος.* Thucyd.

**NOTE.** *ἔχω* is also frequently used for *δυναμαι, possum*, or has the substantive *την δυναμιν* understood : as, *ἄλλα πάντες ἔχουσι δυξαν.* Xen. Mem. But all can show. The adjective pronoun *οιος* (*qualis*) with the particle *τε*, has the same power ; as, *οὐχ οιος τ' ἔστι φιλοσοφειν.* He is not able to philosophise.

If they could.

*εἰ οιος τ' εἴμι.* Plato Crit.

Did you imagine, that it was possible for a wicked man to procure good friends ?

*οὐ δ' οἰομαι, οιος τ' εἶναι πονήρος  
ἀν χρεοτος φίλος κταομαι;* <sup>1</sup>  
Xen. Mem.

Are you not able to remember that I was investigating the beautiful itself?

*οὐχ οιος τ' εἴμι μναομαι ότι τὸ  
καλον αὐτος ἔρωταω;* Plato  
Hipp. Maj.

No one is any longer able to

*λαμπτας δ' οὐδεις οιος τε φερω*

- carry a lamp through want  
of exercise. (Anapæst. Dim.) ὑπ' ἀγυμ-  
νασια ἔτι νυν. (Parœm. Aris-  
toph. Ran.)

### RULE V. Impersonal Verbs govern the Dative.

It is incumbent upon every one. ἔκαστος πλ. προσηκει. Epict.  
Ench.

We could not seem do what becomes us. οὐκ ἂν πρεπον ἡμεις δοκεω που-  
εω. Xen. Cyr.

But let it be sufficient for you, seeing their works, to reverence and honour the gods. ἀλλ' εἴδαχεισυ το ἐγον αὐτος  
ἴρω, σεβομαι και τιμω οι  
Θεοι. Xen. Mem.

Does it then appear to you to be possible for a man to know every thing that exists ? ἀρ' οὖν δοκεω συ ἀνθρωπος<sup>d</sup> δυ-  
νατος ειναι το δν πλ. πας ἐπισ-  
ταμαι ; Id.

OBSERV. The following impersonal verbs frequently govern the dative with the genitive, viz. δει, oportet; μετεστι, est mihi cum aliquo; μελει, curæ est; μεταμελει, paenitet; διαφερει, differt; προσηκει, convenit.

I see that you also will need these requisites. οἴρω δε και συ ούτοι δει. par 1 f  
Xen. Mem.

Whose troubles I share. οις μετεστι ἐγω πονος. Eurip.  
Phoeniss.

What pray have I to do with the Corinthians? τις δε προσήκει δῆτ' ἐγώ Κοριν-  
θιοι; Aristoph.

He said that he would care nothing about your confusion. ἐπω,<sup>2 a</sup> ότι ούδεν αὐτος μελει ορ ο  
ὑμετερος θορυβος. Lys.

**RULE VI.** Verbs of *comparing*, *giving*, *promising*, *declaring*, and *taking away*, govern the Dative with the Accusative.

He did not compare me to a god. ἤγω δὲ θεος μεν οὐκ εἰκαζω. <sup>1 a</sup> Xen. Ap. Soc.

But Jupiter does not accomplish for men all their intentions. ἀλλ' οὐ Ζευς ἀνηρ νομια πας τελευται. Hom.

To you he announced peace, to them assistance. συ μεν εἰρηνη, ἔχεινος δε βοηθεια ἐπαγγελλομαι. <sup>1 a</sup> Demosth.

π. στεφ.

I promise you ten talents. ὑπισχυεομαι συ δεκα ταλαντον. Xen. Anab.

To avert the baneful plague from others. ἀεικης λοιγος ἀμυνω <sup>1 a</sup> οι ἀλλοι. Hom.

### III. Of Verbs governing the ACCUSATIVE CASE.

**RULE I.** A Verb denoting *action* or *motion*, governs the Accusative : as, γνωθι σεαυτον. *Know thyself.*

Fear God and honour your parents. ο μεν θεος φοβεομαι, ο δε γονευς τιμω. Isocr.

For either time consumes, or disease impairs beauty. καλλος μεν γαρ η χρονος ἀναλισκω, <sup>1 a</sup> η νοσος μαρανω. Id.

Do not choose the impious as your friends having rejected the pious. μη δε δυσσεβης αιρεομαι <sup>2 a</sup> συ παρωθω <sup>1 a</sup> εύσεβης. <sup>c</sup> Eurip. Orest.

OBSERV. Sometimes the infinitive mode with the article stands in place of a noun in the accusative: thus, καλουσι γε ἀκολασμαν τὸ ὑπὸ τῶν ἡδονῶν ἀρχεσθαι. Plato Phæd. They call *the being governed by pleasures* intemperance.

And thinking slavery a grievous evil before they were in love.

He also loses the remembrance of his gratitude to fortune.

And most of us till then were tolerably able to refrain from weeping.

καὶ μαλὰ κακος νομίζω, <sup>ac</sup> πριν γε ἐραω, <sup>inf</sup> τὸ δουλευω. Xen. Cyr.

συναναλογω<sup>1a</sup> καὶ τὸ μναομαι<sup>b</sup> η τύχη η χαρις. Demosth. Olynth. I.

καὶ ἐγώ ὁ πολυ<sup>pl</sup> τεως μεν ἐπιεικως οιος τε είμι κατεχω τὸ μὴ δακρυω. Plato. Phædr,

NOTE. The following phrases I would recommend to the attention of learners. εὐ πασχω, beneficiis afficiar; εὖ ποιῶ, εὖ δῷ, beneficiis afficio: ἵλαττων ὁ παθων εὐ τοῦ ποιοσαντος. Aristot. Eth. *the obliged* is inferior to *the obligor*. κακως πασχω ὑπὸ τινος, malis afficiar ab aliquo. κακως ποιῶ τινα, injuria aliquem afficio. εἴ τις ἀγαθὸν ή κακὸν ποιήσειν αὐτὸν. Xen. Anab. If any one should treat him well or ill. σχολαίως ποιεῖν. Xen. Anab. remissè agere. δεινὰ πεπονθεῖν. Aristoph. Nub. 606. to be abominably ill treated. πασχουσι δὲ καὶ ἀγαθα σὺν δληγα. Herod. They enjoy also no few advantages. τι Χρημα πασχεις, ὦ πατερ; Aristoph. Nub. What ails you, father?—Πρέσττω. 1. πράττειν τι παρα τινος, aliquid ab aliquo impetrare. 2. πράττειν τὰ κολιτικὰ, to engage in politics. 3. τα κοινα πράττειν, tempub. administrare. 4. εὖ πράττειν, to be prosperous. 5. κακως πράττειν, to be unfortunate. 6. μετα τινος, or ὑπερ τινος πράττειν, a partibus alicujus stare. to act with, or in behalf of any one. 7. κάκιον vel χῆρον πράττειν, to be more unfortunate. ἄμεινον πράττομεν. Aristoph. Plut. we are more fortunate. Χρηστόν τι πράττων. Id. 341. in good luck. 8. πράττεισθαι τινα χρηματα, Thucyd. 4. c. 65. to fine any one. ἵπειδη τάχυψιον ἵπραττομην. Aristoph. Ran. When I asked money. μισθὸν δ, ὄντιν' ἀν Πρέσττη με. Aristoph. Nub. 246. Whatever reward you may bargain with me for. ὀνομαστὰ πράσσων. Eurip. Med. Her. F. 509. 9. σκοτεινα πράττειν. Eurip. Suppl. 334. obscurè degere. 10. τα μεγιστα πράττειν, sometimes signifies, *ad summum fortuna pervenire*, sometimes, *res magnas gerere*. 11. παντα ἀγαθα πράττειν, to be exceedingly fortunate.

12. πολλὰ πραττεῖν, to be officious. 13. πραττεῖν φίλα τινα, to gratify one. ἵππα ιεράσασθαι τι δέοι κακού ἡμας. Demosth. π. στεφ. p. 118. δῶναι δικην, to suffer punishment, i. e. to give satisfaction. δίκην λαβεῖν παρα τινος, to inflict punishment upon any one, i. e. to obtain satisfaction. λευσίμος δίκη, lapidatio. Eurip. Heracl. 60. χαριν διδοναι, to do a favour. χαριν ἀντιδίδοναι, to requite a favour. λίγειν κακῶς τινα, to speak ill of one. εἰ δ' ἡμᾶς κακῶς ἔρις. Eurip. Alcest. 720. λίγουντ' αἱς κακῶς τυράννους. Eurip. Med. 458. κακῶς τὰ ἀπόρητα λίγωμιν ἀλλήλους. Demosth. περὶ στεφ. 113. τινει κακῶς φρονεῖν, to think ill of one. οὐκ ἂν δυναίμην σοι κακῶς φρονεῖν ποτί. Eurip. Med. 465.

**RULE II.** Verbs of *accusing, condemning, acquitting, freeing, estimating or valuing*, take after them the Accusative of the person with the Genitive of the thing.

The accuser blames Socrates οὗτος Σωκρατῆς ὁ κατηγορος αἰτιαομα. Xen. Mem.

for this. But you, goddess, having ἀλλα συ ὁ γε ἐρχομαι, <sup>2</sup> <sup>a</sup> θεα, come freed him from his ὑποληνομαι<sup>1</sup> <sup>a</sup> δεσμος. Hom.

bonds For such are the exalted οὗτως ἦγω και συ ὁ καλος <sup>pl sup</sup> ideas I have entertained και ἐμαυτου <sup>ac</sup> ἀξιω. p. Xen. of you and myself. Cyr.

But if the property be esti- έαν δε πολυς η ούσια ἀποτι- mated at more money. μω <sup>p pas</sup> ειμι χειμα. <sup>pl</sup> Dem. π. στεφ.

**RULE III.** Verbs of *asking and teaching, giving and taking away, benefiting and injuring, clothing and unclothing, concealing, hindering and persuading*, and some Verbs of *accusing*, govern *two accusatives*, the one of the person, the

other of the thing; as, *ἢν τις εἰρηται με τούνομα.*  
Lucian. *If any one should ask me my name.*

Whether did I ask any thing ποτηρον αἰτεω τις συ; Xen.  
of you? Anab.

They teach the young men διδασκω δε ὁ παις και σωργωσ-  
also modesty. νη. Xen. Cyr.

He did much good to the πολυς ἀγαθος πλ η πολις ποιεω.<sup>1 a</sup>  
city. Isocr.

As he did not persuade the ῥις οὗτος οὐ πείθω οι Φωκαίεες.  
Phocians to this. Hesiod.

It is in the power of the Ε- εἴσεστι ὁ Ἐφοροι ὁ βασιλευς δραω  
phori to treat their king <sup>1 a</sup> οὗτος. Thucyd.

Do not conceal from me μητοι ἔγω κρυπτω <sup>su 1 a</sup> οὗτος  
what I am going to suffer. οἴσπερ μελλω πασχω.<sup>2 a</sup> Æschyl. Prom.

You have deprived hoary πολιος τ' ἀφαιρέω <sup>2 a mi</sup> πατήρ  
fathers of their noble sons. εὑγενῆς τέκνου. Eurip. (Iamb.  
Trim.)

RULE IV. The Accusative Case in general after *Passive* and *Substantive Verbs*, or when any related circumstance is introduced, is governed by the præposition *κατα* understood.

I am distracted in my fearful ἐκτεινω <sup>P pass</sup> φοβερος φρην. Sophi.  
mind. Oed. Tyr.

They are unfortunate both το <sup>pl</sup> τ' ἐνδον εἰμι, το τε Συραξε  
at home and abroad. δυστυχης. Eurip. Orest.

And strikes me on the mid- και ἔγω τυπτω μεσος ηπαρ.  
dle of my liver. Anacr.

Having my hand armed with  
this sword. ὄπλιχω <sup>ρ</sup> pass δε χειρ ὅδε φασγα-  
νον. Eurip. Phœniss.

Having his shoulders enve-  
loped in a cloud. νεφελη εἰλυμι ὥμος. Hom.

### RULE V. Verbs signifying *distance* or *space* take after them an Accusative.

He is not far off, but near  
you. οὐδ' οὐ μακρὸς (όδος) ἀπεστι, πλη-  
σιον δε συ. Eurip. Phœniss.

Ephesus is distant from Sar-  
des three days journey. Ἐφεσος ἀπεχω ἀπὸ Σαρδεῖς τρεῖς  
ἡμέραις οὐδος. Xen. Anab.

The two lines were four  
stadia distant from each  
other. τετταρα σταδίου ἀπεχω ἡ φα-  
λαγξ ἀπ' ἀλληλων. Id.

And if now when the battle  
was fought three days  
journey from Attica such  
danger and alarm sur-  
rounded the state. καὶ εἰ νῦν τρεῖς ἡμέραι οὐδος ἀπὸ<sup>ρ</sup>  
ἡ Ἀττικὴ ἡ μαχη <sup>ρ</sup> γινομαι  
πα pass τοσούτος κινδύνος καὶ  
φοβος περιῆστημι <sup>2a</sup> ἡ πόλις.  
Dem. π. στεφ.

### IV. Of the Infinitive.

#### RULE I. The Infinitive Mode is governed by *Verbs, Participles, and Adjectives.*

Frightful to behold. δεινος εἰδω. <sup>2a</sup> Theocr.

Whoever desires to live let  
him try to conquer. οστις ζω ἐπιθυμεω, πειθαρινη νι-  
κω. Xen. Anab.

When the boys seemed to be  
fit to learn something. ἐπειδαν δοκεω <sup>1a</sup> ικανος είναι ὁ  
παις μανθανω τι. Xen. Mem.

**Do not hasten to be rich rather than to appear to be good.**

μη σπευδω μι πλουτεω μαλλον  
η χρηστος δοκεω ειναι. Isocr.

**OBSERV.** The infinitive is often used elliptically, especially by the poets, ὅρα, σκέψαι, φυλάσσου, βλεπε, σκοτει, δος, θελω, κελευω or εὐχομαι being understood to govern it: as, αὐτος ἐν πρωτοις μαχεσθαι, supple, ὅρα or ἔθελε. Hom. Do thou fight among the foremost.

**Take charge of them two for me.**

η ἐγω μελομαι (εὐχομαι). Soph  
Ced. Tyr.

(I exhort you) always to excel and be superior to others.

αἰεν ἀριστευω και ὑπεροχος ειμαι  
μεναι ἄλλος. Hom.

(See) that you do not admit sleep upon your languid eyes.

μηδ' ὑπνος μαλακος ἐπ' ὥμιναι  
προσθεχομαι.<sup>1a</sup> Pythag.

**RULE II.** The Infinitive Mode has an Accusative before it, and this may be an Infinitive with the Accusative of the Article.

It is the fate of royalty, said he, when conferring favours to be defamed.

βασιλικος<sup>3</sup> φημι, είμι εὺ ποιεω ρα  
κακως ἀκουω. Plut.

For, in the first place, I think that the being in good health is a blessing, and the being in ill health an evil.

πρωτον μεν γαρ αὐτος το ὑγιαινω  
ἀγαθος ειναι νομιζω, το δε νο-  
σω, κακος. Xen. Mem.

**OBSERV.** When a person *speaks of himself*, or when the nominative to the verb and the pronoun or adjective pre-

ceding or succeeding the infinitive respect the same object, the *accusative* of the personal pronoun is not used before the infinitive. If an adjective, participle or pronoun (*αὐτὸς* commonly) is employed when one speaks of himself particularly, it is generally in the nominative : But when he speaks of another, the *accusative* is most commonly placed before it : thus, *οἰεὶ γαρ δὴ εἶναι καλλιστος τε καὶ μεγιστος*. Plato Alcib. I. For you think indeed that *you* are very handsome and very great. He said that he (*i. e.* another person) insulted the state. *καταφρονεῖν αὐτὸν ἐφη τῆς πόλεως*. Æschines adv. Ctes.

Do you imagine having deluded us to escape unpunished?

I omit that *I myself* was frequently crowned.

Do you say that you are able to make a rhetorician if any one will learn from you?

He said that neither he himself will do it.

Do you think that you *yourself* could speak if it were necessary and the senate chose you?

*μῶν ἀξιῶν φενακιζω<sup>1 a</sup> ἔγω ἀ-  
παλλασσω<sup>a 2 pass</sup> ἀζημιος* ;

Arist. Plut.

*παραλειπω καὶ πολλαχις αὐτος  
στεφανόω.<sup>p pass</sup> Dem. π. στεφ.  
ἐητορικος φημι ποιεω οιος τ' είναι  
ἴαν τις βουλομαι<sup>su</sup> παρα<sup>su</sup> ε  
μανθανω* ; Plato Gorg.

*οὐκ φημι<sup>2 a</sup> οὐτ' αὐτος ποιεω<sup>1 f</sup>  
ούτος*. Thucyd.

*ἡ οιομαι οιοστ' ἀν είμι αὐτος  
ἐπω<sup>2 a</sup> εὶ δειορ καὶ αἰρεομαι<sup>2 a</sup>  
συ η βουλη* ; Plato Menex.

**RULE III.** The Infinitive Mode of Substantive and Neuter Verbs has commonly the same Case after it as before it : as, *ἐπειδη καὶ συ φης είναι θεος*. Aristoph. Ran. Since *you say that you are a god*.

- Do you think Phidias a bad artist? Φειδίας οἰομαι κακός εἶναι δημιουργός; Plato Hipp. Maj.
- Does not such a person seem to you to be a disagreeable friend? οὐ δοκεω σὺ καὶ οὗτος χαλεπός φίλος εἶναι; Xen. Mem.
- Are we all in reality become rich? δυτικές γαρ ἔστι πλουσίος ὀπας ἡμεις<sup>d</sup> εἶναι; Aristoph. Pl.

OBSERV. This rule admits of exceptions, particularly after impersonal verbs, when the adjective, pronoun, or participle, preceding or coming after the infinitive, does not agree with the substantive or pronoun governed by the impersonal or other verbs, but is put in the accusative: as, ἐξεῖναι γὰρ αὐτοῖς ιεναι, πραξαντας τὰ βελτιώ τουτων. Xen. Mem. For they may go and do something better than these. ἔμειο δὲ δῆσεν ἀρῆς ἀλκτῆρα γενέσθαι. Il. σ. 100.

- If it will be enough for you to become the supreme ruler of the Athenian state. εἰ ἐξαρχεω συ τυραννος γινομαι;<sup>2a</sup> ή Ἀθηναων πολις. Plato Alcib. 2.
- I determined having gone to those called philosophers. εἴδοξε ἐγω ἐλθων πάρα οἱ<sup>ac</sup> καλεω οὗτοι φιλοσοφος. Lucian.
- For it was not Cyrus' way, (when) he had, not to give. οὐ γὰρ εἰμι προς ὁ Κύρος τροπος;<sup>b</sup> ἐχω μὴ ἀποδιδωμι. Xen. Cyr.
- If the most skilful were allowed to go united against the unskilful. εἰ ἐξεστι<sup>im</sup> οι κρατιστοι συντιθεμαι;<sup>2a</sup> ἐπὶ οι χειρων ac ιημι. Xen. Mem.

RULE IV. Instead of the Infinitive, preceded by the *Accusative*, the *Indicative*, *Subjunctive* or *Optative*, preceded by *οτι* or *ως*, is frequently used:

thus, γνωθι ὅτι ἔγω ἀληθη λεγω. Soph. CEd. Tyr.  
*Know that I speak the truth.*

They said that Cyrus was οὗτος λεγω ὅτι Κύρος μεν Θυησ-  
 dead. κω. <sup>P</sup> Xen. Anab.

And having gone to ask Cy- έλθων <sup>ac</sup> δε Κύρος αἰτεω πλοιον ως  
 rus for ships that they ἀποπλεω. <sup>op</sup> Xen. Anab.  
 might sail away.

And no one ever shall say και εὐποτ' ἔρεω οὐδεις ως ἔγω,—  
 that I,—having betrayed προδιδωμι <sup>2 a</sup> οι Ἑλληνες, ἡ  
 the Greeks, preferred the οι βαρβαροι φίλα αἰγεομαι. <sup>2 a</sup>  
 friendship of the barba- Id.  
 rians.

OBSERV. ως is sometimes construed with the participle (commonly the future) in different cases instead of the indicative; as, ως οὐκ ὑπειξων οὐδε πιστευσων λεγεις; Soph. CEdip. Tyr. *Do you say that you will not yield or obey?* εἴπεπλεις ως πολεμήσων. Xen. Anab.

You announce, as it appears, ἀγγελλώ<sup>1</sup> ως εἰκω, <sup>P ml</sup> ως Θυησ-  
 that he is dead. κω. <sup>ac</sup> <sup>P pa</sup> Soph. Elect.

Be thus assured that I will ούτω γινωσκω <sup>pl</sup> ως οὐδε πανο-  
 not give over. μαι <sup>1 f</sup> ἔγω. <sup>E</sup> Lucian.

Let none of you say that I ως μεν στρατηγεω ἔγω <sup>ac</sup> οὗτος  
 will command this army. η στρατηγια μηδεις ίμεις λε-  
 γω. Xen. Anab.

And he (usually) prayed to ουχομαι <sup>im</sup> δε πρὸς οι θεοι  
 the gods to give him sim- ἀπλως τὸ ἀγαθος <sup>pl</sup> διδωμι,  
 ply what was good, as the ως οι θεοι <sup>ac</sup> καλλιστα εἰδέω, <sup>P</sup>  
 gods know best what is ὁποιος <sup>pl</sup> ἀγαθος ειμι. Xen.  
 good. Mem.

**RULE V.** The Infinitive with the Article, and sometimes without it, is often used instead of a Noun: thus, *τοῦ φιλοσοφεῖν οὐδὲν ἥδιον*, for *τῆς φιλοσοφίας, nothing is more pleasant than philosophy.* *τοῦ φρονεῖν, sapientia*: *τοῦ φρονεῖν, sapientiae*: *προς τοῦ φρονεῖν, ad sapientiam*; *ἐν τῷ φρονεῖν, in sapientia.*

Don't you think that to die  
is the opposite to live?  
*i. e.* that death is opposite  
to life.

Since you are accustomed to  
make use of questions and  
answers.

He will free me from death.

The pleasantest life *consists*  
in being wise.

For all things are subservient  
to riches.

οὐκ ἐναντίος μεγ φημι το ζω, το  
τεθνημι είναι; Plato Phæd.

ἐπειδὴ καὶ εἴωθα χείρομαι τὸ  
ἔρωτάω καὶ ἀποκρίνομαι. Pla-  
to.

ἔνω μι με μη θυησκω. <sup>2 a</sup> Eurip.  
Orest.

ἐν ὁ φρονέω ἥδὺς βίος. Soph.

ἀπας το πλουτεω γὰρ είμι ὑπη-  
κοος. Aristoph. Plut.

**RULE VI.** - The Greeks use the Infinitive Mode, generally with the Article, governed either by a præposition expressed or understood, or by some other word in the sentence, in the same manner as the Latins their Gerunds and Supines: thus, *ἐπισταμένος πολεμιζεῖν*. Hom. *Skilled in the art of war (peritus bellandi).*

In learning. ( <i>In discendo.</i> )	ἐν τῷ μανθανῷ. <sup>2 a</sup> Soph.
To others you were going to leave ( <i>relicturus eras</i> ) this deserted house to be plundered ( <i>diripiendam</i> ).	ἄλλοι δόμος λείπω <sup>1 f</sup> μελλω ὁρ- φανος διαρπάζω. <sup>1 a</sup> Eurip. Alcest.
Worthy to be chosen ( <i>dig- nus electu</i> ).	ἀξιος χειροτονεω. AEsop.
For he was stern to behold ( <i>tetricus erat visu</i> ).	και γαρ ὅρασ στυγνος ἔστι. Xen. Anab.

OBSERV. 1. Participles are likewise used in a similar manner, and agree with the nominative to the verb in gender, number and case; thus, *aigeῖται πολεμῶν μειονα ταῦτα τοειν*. Xen. Anab. He preferred to diminish them in waging war.

By dying I shall afford laugh- ter to my enemies.	Ὥησκω <sup>2 a f</sup> τιθημι ὁ ἔμος ἐχθρος γελως. Eurip. Med.
But by what action he might gratify you.	ἄλλα τι ἀν σου ποιεω <sup>1 a</sup> χαρίζο- μαι. <sup>op 1 a</sup> Xen. Cyr.

OBSERV. 2. The following construction of the infinitive with the article, governed frequently by a præposition, a noun or a verb, either with or without certain cases of a substantive, adjective or pronoun, between the article and it, deserves particular attention: thus, ὅποτε φιλοτιμως δὲ ἐχοιεν προς τὸ ἀγαθοι φαινεσθαι, τοδε πειθεσθαι αὐτοις ἡδιον εἰη τοῦ ἀπειθεν. Xen. Cyr. *And when they are ambitious to appear brave men, and to obey is more agreeable to them than to disobey.* In this example, the article before *φαινεσθαι* is governed in the accusative by the præposition *προς*, and *ἀγαθοι* is in the nominative case, as related to the nominative of *ἐχοιεν*.

This he did from being se- vere.	οὗτος δε ποιεω ἐκ τὸ χαλεπος ει- ναι. Xen. Anab.
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With our drinking sleep our cares. συν το πινω ἡμεις ac εὐδω ἡ μεριμνη. Anacr.

If all should die that partakes of life. εἰ ἀποθνησκω ὅρ μεν πας pl ὁσον το ζωω μεταλαμβανω.<sup>2</sup> a op Plato Phædo.

*That* it was evident that nothing was more useful than to associate with Socrates.

And while we live we shall thus, it appears, be nearest to know, *i. e.* we shall approach nearest to knowledge.

For all other men before events commonly make use of deliberation.

φανερος ειναι ότι ούδεις ὠφελιμος

ἐστι το Σωκρατης συνειμι. Xen. Anab.

και εν (χρονος) ὃς ἀν ζωω, su ούτως, ως είκω p mi ἐγγυτατω είμι το εἰδημι. Plato Phædo.

οι μεν γαρ ἀλλος πας ἀνθρωπος προ τα πραγματα ἔθω p mi χραομαι το βουλευομαι. Demosth.

**RULE VII.** Verbal Adjectives in *τεος* are frequently used by the Greeks when any necessity is implied, in the same way as the Future Participles Passive and Gerunds in Latin, and govern the *Dative* of the *Agent* with the *Cases* of their own Verbs: thus, *ὑμιν ταυτα πραγτεον*. Demosth. *Haec facienda sunt vobis. You must do these things.*

That Clearchus was not to be disobeyed. ως οὐκ ἀπιστεον ἔστι op Κλεαρχος. Xen. Anab.

Every thing of rulers (*i. e.* Rulers) must be obeyed. ο κρατεω ἔστι πας pl ἀκονστεος. Soph. Elect.

I think indeed that all must be done by us. ημεις δε γ' οιμαι πας ποιητεος. Xen. Anab.

And not to be by any means  
worsted by a woman.

*καὶ οὐ τοι γυνη οὐδαμῶς ἡσση-*  
*τεος.* <sup>n</sup> *R<sup>1</sup>* Soph.

And if you think that you  
ought to be enriched by  
cattle, you must bestow  
care upon cattle.

*εἰτε ἀπὸ βοσκηματοῖς οἰομαι δεῖν*  
*πλουτιζω, το βοσκηματοῖς επιμε-*  
*λητεος.* Xen. Mem.

## IX. OF PARTICIPLES.

**RULE I.** Participles govern the Cases of their own Verbs.

For I remember once to have  
heard you.

*μναομαι γαρ ἀκουω<sup>1</sup> α ποτε συ.*  
Hom.

Those inimical to the tran-  
quillity of the state having  
observed him.

*κατειδω<sup>2</sup> α δ' αὐτος οι η πολις*  
*προσπολεμεων ἡσυχια.* Aesch.  
adv. Ctes.

To whomsoever he gave out  
that he was a friend, he  
was evidently plotting a-  
gainst him.

*օστις δε φημι ορ φιλος είμι, ούτος*  
*ἐνδηλος ἔστι επιθουλευω.* Xen.  
Anab.

**RULE II.** Participles are often elegantly pre-  
ceded by the Verbs *είμι*, *γίνομαι*, *ὑπάρχω*, *ἔχω*, *τυγ-  
χάνω*, *φθάνω*, *λανθάνω*, *ήκω*, *χαιρώ*, and the poetic  
Verbs *κύρω*, *τελέθω*, *πέλω*, and *πέλομαι*, to express  
what in Latin would be rendered by some Tense  
of a single Verb: thus, *οὐ σιωπησας ἔσει*; for *οὐ*  
*σιωπησεις*; *Won't you be silent?* Soph. Oedip.  
Tyr.

- If my mother did not live. εἰ μη κυρω ζω ἢ τικτω. pa <sup>2 3</sup>  
Soph. CEd. Tyr.
- Before I wet the tip of my οὐ φθανω βρεχω<sup>1 a</sup> ἀκρος το χει-  
lips. λος. Lucian.
- His corruption and bribery εγω διαφθειρω p pas και πιπραισ-  
escaped me. κω pa ιαυτου λαυθανω.<sup>im</sup> Demosth.
- That you may not conceal οπως μη λαυθανω<sup>2 3</sup> σεαυτου αγ-  
from yourself that you are νοεω. Xen. Mem.  
ignorant.

**RULE III.** The Participle is used instead of the Infinitive after Verbs signifying to *go* or *proceed*, to *send*, to *persevere*, to *desist*, to *perceive*, to *appear*, to *find*, &c. and such as signify an *affection* or *emotion of the mind*: thus, δευρ' ιτε πευσομενοι τα νεωτερα. Aristoph. Av. *Come hither to learn the news.*

- Go rejoicing. καιρω πορευομαι. Eur. Med.
- He appeared to surpass all πας ο ηλιξ διαφερω φαινω. Xen.
- his contemporaries. Cyr.
- Though I should never cease ην μηδεποτε παυω su 1 a θεαομαι.
- looking at her. Xen. Cyr.
- They continue to maintain η εισηνη αγω διατελεω. Isocr.
- the peace.
- He ceases being thirsty, i. e. διψω παυω. Xen. Cyr.
- he is no longer thirsty.
- I, my friends, am glad at the εγω, ω άνηρ, ηδω μεν υπο υμεις τιμω. Xen. Anab.
- honour conferred upon me by you.

OBSERV. The participle in general is frequently used instead of the *infinitive*, and sometimes even instead of *adverbs*: thus, πεμψώ ταχυνασα. Soph. Edip. Tyr. I will send, having made haste (quickly). ἀλλ' ἀνυσας τρέχει.

No one said that he knew. οὐδείς εἰδεω<sup>p</sup> λεγω. Soph. Ed.  
Tyr.

Be assured that you have heard such things. τοσουτος ἀκουω<sup>1 a</sup> ισημι. Eur.  
Orest.

They say *falsely* that you are the descendant of Ægis-bearing Jove. ψευδομαι δε συ φημι Ζευς γονος  
Αἴγιοχος Ιον είμι. Hom.

RULE IV. The participle is used after the Adjectives φανερος, δηλος, and their compounds, ἀφανης, ἐπιφανης, &c.; and the Adjective is commonly rendered in English by its adverb: as, δηλος ἦν ἐπιθυμῶν μεν πλουτου ισχυρας. Xen. Anab.  
*He was evidently very desirous of riches.*

He was evidently endeavouring to surpass. φανερος δ' ἔστι νικων πειραομαι.  
Xen. Anab.

It was evident to all that they would be obliged to fly to us. φανερος<sup>pl m</sup> πας ἔστι ἀναγκαζω<sup>1 f</sup> καταφευγω ἐφ' ἥμεις.  
Dem. π. στεφ.

And the agents also of the gods you will find to be invisible. και οι ὑπηρετης δε οι θεοι εύρισκω  
ἀφανης είμι. Xen. Mem.

Those about Ariæus were evidently giving less attention to the Greeks. ἐνδηλος ἔστι οι περι ο 'Αριαος  
ἡττον οι 'Ελληνες προσεχω ο νους. Xen. Anab.

RULE V. The Participle, with the Article preceding it, is frequently used instead of the *indicative* with the *relative* : as, *τις ἦν ποτε ὁ τουσδε λεξας τους λογους ὑμιν*, *γυναι*; Soph. *OEdip. Tyr.* *Who was it, pray, that gave such information to you, lady?*

For I am he who saves you.      *ἐγώ γαρ εἰμι ὁ καὶ ὑμεῖς αὐτος<sup>ε</sup> σωζω.* Xen. Mem.

He that was purified from  
the murder (as to the mur-  
der).      *αὐτος δη ὁ καθαιρω<sup>τη</sup> ὁ φονος.*  
Herod.

What man was it that dared  
such a thing?      *τις ἀνηρ<sup>ε</sup> πλ ἐστι ὁ τολμαω<sup>τη</sup> α  
όδε;* <sup>πλ</sup> Soph. Antig.

And he who arranges and  
supports the whole world,  
in whom are all things ex-  
cellent and good.      *καὶ ὁ ὁλος κοσμος συνταττω τε  
καὶ συνεχω, ἐν ὃς πας καλος  
καὶ ἀγαθος εἰμι.* Xen. Mem.

RULE VI. A Substantive with a Participle,  
whose case depends upon no other word, is most  
frequently put in the *Genitive absolute* : as, *οὐδενος καλυνοντος.* Xen. Anab. *No one hindering.*

The enemy being encamped  
under the very walls.      *ἰχθεοι ὑπ<sup>ε</sup>. αὐτος τειχος<sup>ε</sup> καθη-  
μαι.* Eurip. Phoeniss.

Now think that your children  
are no more.      *ὡς οὐκ ἔτ<sup>ε</sup> ᾧν σος τεκνον φροντιζω  
δη.* Eurip. Med.

And the Syracusans and  
their allies having been      *καὶ ηκαω<sup>τη</sup> οι Συρακυσοι καὶ  
οι συμμαχοι, καὶ νεκρος ὑπο-*

vanquished, and having carried off their dead under a truce. σπουδος ἀναιρεομαι.<sup>2a</sup> Thucyd.

**RULE VII.** Participles, as they denote qualities in action, may, with the Article most commonly prefixed, be substituted for the names of agents : as, προς τον ἔχοντα ο φθονος ἐρπει. Soph. *Envy creeps to the person possessing, i. e. to the possessor.*

Seeking the advantage of the traitor. το ο προδιδων συμφερον ζητεω. Dem. π. στεφ.

And to which part of the repugnant? και εις τι (μερος) ο ἀπειθεω; Plato Crit.

Your son shall slay you. ἀποκτεινω συ ο φυκι.<sup>2a</sup> Eurip. Phœniss.

## X. OF ADVERBS.

**RULE I.** Adverbs are joined to Substantives, Adjectives, Verbs, Participles and other Adverbs : as, πολυγε ήττον, multo minus, *far less.* Xen.

And from this *period* many more men courted him. και πολυ πολυς ἐκ τουτου αὐτος Θεραπευω ἀνθρωπος. <sup>g</sup> Xen. Cyr.

And it was said that he was not very willing to be governed by others. ἀεχω δ' υπο ἀλλοις οὐ μαλα δ. θελω λεγομαι. Xen. Anab.

They fly in swarms upon the vernal flowers. βοτευδον δε πετομαι ἐπ' ἀνθος <sup>d</sup> ειαρινος. Honi.

**RULE II.** Adverbs govern the same case as the Adjectives, Verbs, &c. whence they are derived : as, ἀξιως λογου ; *worthy of estimation.*

And I am honoured most of τιμαω δε μαλιστα πας. Xen.  
all. Mem.

Sufficiently for me. οπαρχουντως δε εγω. Soph. E-  
lect.

**RULE III.** Adverbs of *time, place, quantity, order, exception,* and the like, govern the Genitive.

You are now at that period ενταινθα ηδη ειμι η ηλικια.  
of life.

Where are we ? ου γη ειμι ;

**RULE IV.**  $\nu\eta$  and  $\mu\alpha$ , used in *adjuration or swearing by*, govern the Accusative : as, και  $\nu\eta$  Δια, yes by Jove. Xen.

I swear by this sceptre. και μα οδε σκηπτρον. Hom.

No, I swear by those of ου, μα οι εν Μαραθω προκινδυ-  
your ancestors who expos- νευω<sup>1 a</sup> οι προγονοι. Dem. π.  
ed themselves to danger στεφ.

at Marathon.

**RULE V.** Two or more negatives commonly strengthen the negation : as, επει ουδε μεν ουδε εοικεν. Hom. Since it is not at all becoming.

Nor did any one at all of the Greeks suffer any injury in this battle.

That is, not only not to pre-judge any thing.

οὐδεὶς ἄλλος οὐδεὶς οἱ Ἑλληνες ἐν  
οὐτος ἡ μαχη πασχω<sup>2a</sup> οὐδεῖς  
οὐδεν. Xen. Anab.  
τουτο δὲ ἔστιν, οὐ μονον το μη  
προκαταγινωσκω<sup>p</sup> μηδεν.Dem.  
π. στεφ.

OBSERV. If a verb come between the two negatives they form an affirmative: thus, οὐ δυναμαι μη μεμνησθαι αὐτου. Xen. I cannot but remember him.

It is impossible not to be.

ἔστι μεν ἀδύνατος μη οὐκ είναι.  
Xen. de Venat.

He certainly will attack us.

οὐκ ἔστιν ὅπως οὐκ ἐπιτίθημι <sup>1f mi</sup>  
ἡμεις. Xen. Anab.

You cannot but be a generous man.

οὐκ είμι ὅπως οὐκ εἰ συ γενναδας  
ἀνηρ. Aristoph.

RULE VI. The question *Whither?* is commonly answered by the Präposition *εἰς* or *προς* with the *Accusative*;—*Where?* by *ἐν* expressed or understood with the *Dative*;—*Whence?* by *ἐκ* or *ἀπό* with the *Genitive*;—and *By* or *Through what place?* by *δια* with the *Genitive*.

Cyrus having thus gone to the Persians.

οἱ μεν δη Κυρος οὐρως ἀπερχο-  
μαι<sup>2a</sup> εἰς Περσαι. Xen. Cyr.

When Mandane was preparing to return again to her husband.

ἐπειδή δε ἡ Μανδανη παρασκευα-  
ζομαι ὡς ἀπειμι ρα<sup>2a</sup> παλιν  
προς ὁ ἀνηρ. Id.

At Mycene, not here, invoke the gods.

Μυκηναι, μη ἐνθαδ, ἀνακαλεω  
Θεος. Eurip. Phœniss.

But after there came to him twenty ships from Syra-

ἐπει δ' ἐρχομαι<sup>2a</sup> αὐτος ἡ τε ἐκ  
Σιρακουσαι ναυς εἰκοσιν, ἐρχο-

cuse, and others also from Ionia.

*μαὶ δὲ καὶ ἡ ἀπὸ Ιωνία.* Xen.  
Hist. Gr.

Thence he marches through Syria, and arrives at the river Araxes.

*ἐντευθεν ἐξελαυνώ δια ἡ Συρία,  
καὶ ἀφικνεομαι πρὸς ὁ Ἀράξης  
ποταμός.* Xen. Anab.



There are eighteen Præpositions, properly so called, in the Greek language : Of these, *Four* govern the *Genitive* only, viz. *'Αντὶ*, *Απὸ*, *Ἐκ*, or *Ἐξ*, *Πρὸ*: *Two* the *Dative* only, viz. *Ἐν* and *Συν*: *Two* the *Accusative*, viz. *Εἰς* and *Ἀνὰ*: *Four* the *Genitive* and *Accusative*, viz. *Διὰ*, *Κατὰ*, *Μετὰ* and *Τπερ*: and the other *Six* the *Genitive*, *Dative* and *Accusative*, viz. *Ἀμφὶ*, *Περὶ*, *Ἐπὶ*, *Πρὸς*, *Παρὰ* and *Τπό*.

### I. Of such Præpositions as govern the *Genitive* only.

#### *'Αντὶ.*

*'Αντὶ* sometimes denotes, 1st, *Opposition*, from a hostile body coming *in front* of another ; 2d, *Comparison*, because objects were frequently brought forward *in front* of each other for the purpose of being *compared* ; 3d, *Preference*, the act consequent upon *comparison* ; and 4th, *Substitution*. This last is the most general, and has been derived from the practice of exchanging commodities by way of barter,

in which one object was placed *before* another to ascertain their respective values ; and hence, when the exchange was agreed upon, the one was *substituted* for the other. The following examples will illustrate these observations :

Hector made head *against* 'Εκτρω<sup>g</sup> δ' ἀντι Αἰας εἴμι<sup>1 a mi</sup>  
(in front of) the illustrious κυδαλμος. Hom. Il.

Ajax.

That an honourable death is αἰρετος<sup>a</sup> ἐστι ο καλος θαυμος  
preferable *compared with* ἀντι ο αισχρος βιος. Xen. de  
a base life. rep. Laced.

I would prefer freedom *be-* η ελευθερια αἰρεω<sup>2 a mi</sup> ἀν ἀντι ά  
*fore* all that I have. εξω πας. Xen. Anab.

### 'Απὸ.

The most common application of this præposition is to *space* or *corporeal objects*, denoting the *beginning* or *origin* of one thing *from* another ; hence it was easily transferred to signify the “ commencement of one period of time *from* another :” because, in all representations of this nature, mankind affix to the progress of time a material image founded on the extension of space, to aid their conceptions. It also, in common with most of the other præpositions, denotes *modes of action* directed *from*.

1. They departed *from* (ori- ἀπο ή Μιλητος ἀνιστημι.<sup>2 a</sup> Thu-  
gin of their departure) cyd.  
Miletus.

To appoint magistrates *from* αρχων ἀπο κυαμος καθισταμαι.  
the bean (*origin* of their Xen. Mem.  
election).

2. *From* the naval engage- ἀπο ή ναυμαχια μεχρι ή εν ή νη-  
ment (*origin* of the mea- σος μαχη. Thucyd.  
surement of the time) un-  
til the battle in the island.

To turn the ships *at* one signal (the commencement of the turning). ἀπὸ σημείου εἰς ἐπιστρεφω ἡ ναῦς. Id.

'Ex or 'Eξ.

The original application of this præposition was, like the rest; 1. to *place* and *situation*, denoting that one object is *out from* another: thus, ἐκ τῶν πολιτῶν ἐκλέγεσθαι τοὺς ἰσχυρότερους. 2. By the same kind of transition as was remarked of ἀπὸ, to *time*. We find it also applied to the materials of which a thing is made, denoting that one thing is taken *out of* another thing. In several instances it is used synonymously with ἀπὸ, regard being had, not to the primary relation the objects bore to each other, but to their situation after the *departure from*, or the coming of the one *out from* the other.

- |   |  |
|---|--|
| <i>Out of</i> the adults.   | ἐκ οἱ τελεῖος ἀνηρ. Xen. Cyr.  |
| And Ajax <i>from</i> Salamis brought twelve ships.                  | Αιας δὲ ἐκ Σαλαμῖς ἄγω δυοκαὶ δεκα ναυς. Hom. Il.                      |
| Of bees always issuing in succession <i>out of</i> the hollow rock. | μελισση Ἀεο. πετρη ἡ γλαφύρος αἰεὶ νεον ἐρχομεναι. Ἀεο. Hom.           |
| 2. <i>From</i> this period Astyages sent for his daughter.          | ἐκ δε οὗτος ὁ χρονος μεταπεμπομαι Ἀστυαγῆς ἡ ἑαυτου θυγατηρ. Xen. Cyr. |
| <i>After</i> dinner (period <i>from</i> ) he led forward the army.  | ἐξ ἀριστον προαγω το στρατευμα. Xen. Hist. Gr.                         |
| 3. Stones <i>of</i> (out of) which they make statues.               | λιθος ε ἐξ ὁς το ἀγαλμα ποιεω. Theop.                                  |

## Πρό.

This præposition must have been originally applied to objects *before* others, in the point of situation or in the order of succession; thus, πρὸ δ' ἀρ' οὐρῆς χιον αὐτῶν. Il. Ψ. 115. And then mules went *before* them. οὗτοι δὲ πρὸ τοῦ βασιλέως τεταγμένοι ἦσαν. Xen. Anab. I. All its other significations respecting *time*, *defence* or *protection*, and *preference*, may easily be referred to its primary meaning. See Moor, El. Ling. Gr. P. II. p. 40.

1. They sailed to Eleus first, an island *before* Miletus.

παταπλεω<sup>1 a</sup> ἐς Ἐλεος πρωτον,  
ἢ πρὸ Μιλητος νησος. Thucyd.

- They publicly buried Brasidas in the town, *before* the present forum.

οἱ Βρασιδας—δημοσιᾳ θαυμ<sup>1 a</sup>  
ἐν ἡ πολις πρὸ ἡ νῦν ἀγορα ὡν.  
Id.

- Always leading out the Syracusans *before* the fortifications.

ἴξαγω ἀει πρὸ τὸ τειχισμα οἱ  
Συρακουσιοι. Id.

2. I shew that even *before* me (i. e. *the time before me*) the state entertained this sentiment.

δεικνυμ ὅτι και πρὸ ἐγω οὔτος  
ἐχω<sup>1m</sup> το φρονημ τὴ πολις.  
Dem. π. στεφ.

3. These I constructed *for* the defence of Attica (placed *before* so as to protect).

ταυτα προσαλλω<sup>2 a mi</sup> ἐγω πρὸ<sup>2 a mi</sup>  
ἢ Ἀττικη (χωρα). Dem. π.  
στεφ.

4. I would prefer *before* much wealth. (I would *place before* and so give the preference).

πρὸ πολις ἀν. χρηματα τι-  
μων.<sup>1 a mi</sup> Isocr.

II. Of such Præpositions as govern the *Dative* only, viz. Ἐν and Σὺν.

Ἐν.

The natural and common application of ἐν is, 1st, to *place*, denoting that *something is within a limited space*; 2d, to *time*. All its other more remote significations may, without difficulty, be traced to its primary meaning.

1. For the issue of it was *in* ἐν γαρ ὁ θεος το οὐτος τελος ἔστι, the deity (the deity the oὐκ ἐν ἔγω. Dem. π. στεφ. recipient), not in me.

Nor did they ever injure the οὐδε ποτ' ἐν Φθητ ἐριεωλαξ βωτιανειρος καρπος δηλεω.<sup>1</sup> a mi Hom.

Whatever wisdom there is among (*in*) men. οσαπερ ἔστι ἐν ἀνθρωπος σοφος.<sup>pl</sup> Aristoph. Nub.

2. *In* a short time.

In five days you assisted them, *i. e.* the period contained *within* five days. ἐν διηγος χρονος. Isocr. ἐν πεντε ἡμερα βοηθεω<sup>1</sup> a αὐτος Æsch. adv. Ctes.

Σὺν, Atticè Ξὺν.

The Latin præposition *eum*, and the Greek præposition Σὺν or Ξὺν, originally καὶν, appear to me to be the same, the Romans having omitted the aspirate, while the Greeks changed it into η, as was not unusual, and either joined it with the preceding consonant, which seems to have been the original form of the præposition, and no peculiarity of the Attic dialect, or omitted the κ, and pronounced it σὺν.

Σὺν denotes *something joined, put together, or connected with some other thing.*

1. And advantage *with* a και κερδός γε σὺν μοχθός βέσαι  
little trouble, *i. e.* trouble χυς. Eurip. Hippol.  
*joined, connected.*
- It shall be my care *with* the ἔγω μελεῖ σὺν οἱ θεοι. Xen.  
gods, *i. e.* the *assistance of* Cyr.  
*the gods joined.*
- He left this only to them καταλειπώ<sup>2 a</sup> τούτῳ μονον αὐτοι,  
to fight *with* a sword and το σὺν μαχαίρᾳ, και γερρόν,  
shield and corslet. και θωράξ μαχάμαι. Xen.  
Cyr.
2. He went away *in time of* σὺν τῷ δειπνεῖ ἀπερχόμαι,<sup>2 a</sup>  
supper (*supper connected*  
*with his departure,*)

### III. Of such Præpositions as govern the *Accusative*, viz. *Eis* and *'Avai.*

*Eis* or *'Eis.*

*Eis* seems to denote *the motion or direction of a body so as to come close to, or to enter into another body:* And this idea seems necessary from its governing the *accusative* of the latter object. Its primary signification refers to *place*; its secondary to *time*; and it also refers to the *final cause* of any action.

1. Having revolted *to* the ἀφιστημι<sup>2 a</sup> εἰς Μυσοι. Xen.  
Mysians. Anab.
- And he divided (the Greeks) και διιστημι<sup>1 a</sup> εἰς μέρος παλυς.  
*into* many parties. Dem. π. στεφ.
2. To all time coming. εἰς ἀπας ὁ λοιπος χρονος. Id.
3. To their acquiring a pru- εἰς το μανθανω σωφρονεω αὐτοι.<sup>ac</sup>  
dent deportment. Xen. Cyr.

No one blamed them respecting friendship. οὐδεῖς—ἐσ φίλια αὐτοὶ μεμφομαί. Xen. Anab.

## 'Ανα.

'Ανα primarily denotes the *ascent* of a body either *upon* the surface of another, or so as to be *placed* upon. In several instances it requires to be translated by the præposition *through*; but then, *progressive motion up to a certain point* may be generally observed; and this will appear to have been more the aim of the writer in this application of the præposition, than the *medium* through which the motion may be traced, which is commonly expressed by διὰ. In most cases, either a real or fancied idea of tendency *upwards*, may be observed in the use of this præposition by the best writers.

'Ανα is applied, 1. *to place*; 2. *to time*; 3. *to numbers* taken distributively.

1. To fight both in the plain καὶ ἐν πεδίον καὶ ἀντα τῷ ὁροῖς  
and *upon* the mountains. μαχομαί. Xen. Ages.

*Up* the green wood. χλωροῖς δὲ ἀντα ὕλῃ. Eurip.  
Hippol.

Having said this I went (*up*) ὡς ἐπώ ἀντα ναυς βημι.<sup>2 a</sup> Hom.

on board. οἵτι καὶ οἱ πρεσβύτεροι ὥραν ἀντα παῖς γῆμερα σωφρονῶς διαγω. Xen. Cyr.

2. That they see their elders also living moderately *through* the whole day. ἐπει δέ ταῦτα γιγνωσκω<sup>2 a</sup> ὁ στρατηγός ποιει<sup>1 a</sup> mi εἰς λοχοῖς ἀντα ἔκαστον ἀντρ. Xen. Anab.

IV. Of such Præpositions as govern two Cases, the *Genitive* and *Accusative*, viz. Δια, Κατὰ, Μετὰ, Υπὲ.

### Δια.

Δια with the *genitive*, denotes the object *penetrated* or *passed through*, and is equally applied to *matter*, or *space*, or *time*. With the *accusative*, it commonly denotes the *agent through which*, or *through means of which* something is *effected*, brought to a particular *end*, and in this respect it corresponds with the Latin præposition *per*: as, ταῦτα ποιεῖ διὰ τὴν ἐπιμελείαν. Plutarch. He does this *through the medium* of care.

#### 1. With the Genitive, *through*.

And wounds him *through* the corslet. καὶ τιτρωσκὼ διὰ ὁ Θωραξ. Xen. Anab.

They marched *through* Armenia. πορευομαί<sup>1 a</sup> διὰ ἡ Ἀρμενία. Id.

He lay within the cave stretched *through among* his sheep. κείμααι ἐντοσθ' ἀντρὸν τανυῶ<sup>1 a</sup> μι διὰ μηλα. Hom. Od.

Thus then the old men are constituted, having passed *through* all the noble virtues. οὐτώ μεν δη οι γεράιος<sup>c</sup> διὰ πας ὁ καλος ἐρχομαί<sup>b</sup> καθιστα- μαι. Xen. Cyr.

2. To deliberate *through* night and day. σκοπεω διὰ νυξ και ἡμέρα. Plato.

But Socrates *through* the whole of his life. Σωκρατης δε διὰ πας ὁ βιος. Xen. Mem.

## 2. With the Accusative, *through means of*.

Are they not then happy  
*through means of* the pos-  
 session of good ?

I am become your slave  
*through means of* (for) a  
 little silver, *through means*  
*of* not being equally rich.

Lest the Greeks should at-  
 tempt to fly *through means*,  
*or favour* of the night.

οὐκον εὐδαιμῶν δὶ ἀγαθος π<sup>λ</sup> κτη-  
 σις ; Plato Alcib. 1.

ἔγωγε τοι δια σμικρος ἀργυρίδιον  
 δουλος γινομαι, p pass δια το  
 μη πλούτεω ισως. Aristoph.  
 Plut.

μηπως και δια νυξ—'Αχαιος φευ-  
 γα δρμαομαι. 1<sup>a</sup> su Hom.

## Kατά.

When *κατά* governs the genitive, the noun governed denotes the *origin* or *subject* of the action or relation : thus, *λογος κατ' Αἰσχινον*, the speech of which *Æschines* is the *subject*; *κατ' Αἰσχινον*, *course* of the speech, *Æschines*; *against* *Æschines*. When it governs the accusative it denotes the *course* of the action, so as to terminate *at* or to go *along* some other object. *ἔργει δὲ αἷμα κατ' οὐταμένην ὁτειλην*. Hom. Il. g'. 86. and the blood was flowing, *the course of its flow*, the wound inflicted, &c.

## 1. With the Genitive, *along*, &c.

Which these good souls main-  
 tain *against* their country.  
 (their country in opposi-  
 tion, hence *against*.)

οἵ οὐτος κατα ή πάτρις τηρῶ ὁ  
 χρηστός. Dem. π. στεφ.

He immediately digs a hole εὐθὺς κατορύσω με κατὰ ἡ γῆ  
for me *low under* the κατά. Aristoph. Plut.  
ground.

And many throwing them- κατὰ τε κερμίνος ο πόλυς ἐπέτω  
selves *down* the precipices. ἑαυτού, Thucyd.

2. And (along) *during* all καὶ κατὰ πας ο χρονος σκέπτο-  
future time consider. μαι.<sup>1 a</sup> Dem. adv. Andr.

## 2. With the Accusative, motion *along* or *down*, &c.

He drives them *along* the διακώ λαοφρέσος κατ' ὁδος. Hom.  
public road. II.

The water ran *along* the το ὥδῳ κατὰ η ταρρος χωρεω. Xen.

For it struck him grasping κοπτω<sup>1 a</sup> γαρ αὐτος ἐχω κατὰ  
(it) *on* the breast (*direc-*  
*tion* of the stroke) near  
the neck. στηθος παρα δειρη.<sup>ac</sup> Hom.

I have been wandering dur- ἀσεληνος κατα νυξ πλανω.<sup>P pass</sup>  
ing the moonless night. Anacr.

## Μετὰ.

Μετὰ, with the genitive, signifies *with, sharing with.* With  
the accusative, *after.*

Μετὰ, with the Poets, governs the *Dative* in the sense of  
*among, between,* corresponding with the Latin *medius*.

## 1. With the Genitive, *with.*

They were going to expose μετα πόλυς τε και ἀγαθος ξυμ-

themselves *with* many μαχος μελλω κινδυνευω. <sup>1 f</sup>  
 brave allies (allies, *companions, mates.*) Θucyd.

*With* much thanks this would μετα πολυς χαρις τουτ' αν ασ-  
 have been willingly given μενως διδωματα η πολις. Dem.  
 to the state. π. στεφ.

They do not lie unhonoured ου μετα ληθη ατιμος κειμαι.  
*with* (in) oblivion. Xen. Mem.

## 2. With the Dative, *among, between.*

He was busy *among* the fore- μετα περιτος πονεω. Hom.  
 most.

Conspicuous *among* the Tro- Ιδαιος γυνη, παρθενος τ' απο-  
 jan matrons and virgins. Ελεπτος μετα. Eurip. He-  
 cub.

## 3. With the Accusative, *after.*

*After* the Sicilian disaster μετα η Σικελικη ξυμφορα. Thu-  
 (the Sicilian disaster *pre-* cyd.  
*ceding.*)

Whom I love most *after* you. οι οιγω φιλεω μαλιστα μετα σου.  
 Aristoph. Plut.

A city the richest in Asia πολις <sup>ac</sup> η πλουσιος εν η Ασια  
*after* Babylon. μετα Βαβυλων. Xen. Cyr.

\*Υπερ.

\*Υπερ appears to denote that one object is *higher* than, or  
*over* another object.

1. With the Genitive, it commonly signifies rest *over* or *above*; 1. *In point of place*: 2. *In defence of* or *in behalf of*: 3. *In room of*. It may also be translated by *for* or *concerning*.

- |   |   |
|---|---|
| 1. High <i>above</i> the earth.   | ὑψοῦ ὑπερ γαῖη. Hom.  |
| The sun advancing <i>over</i> us<br>and our habitations.  | ὁ ἡλίος ὑπερ ἡμεῖς καὶ αἱ στεγαὶ <sup>πορευομέναι.</sup> Xen. Mem.                        |
| Him he struck on the head<br><i>above</i> the ear.  | οἱ ἔα βαλλω <sup>2. a</sup> κεφαλὴ ὑπερ<br>οὐας. Hom.                                     |
| 2. And that it is right to ex-<br>pend them here <i>for</i> (in be-<br>half of) ourselves and not<br>for those exiles.                          | καὶ ταῦτα ὑπερ ἡμεῖς δίκαιος ἐν-<br>θαδε ἀναλόω καὶ μη ὑπερ ἄντης<br>φυγαῖς οἰδε. Thucyd. |
| 3. But go as quickly as pos-<br>sible, and learn <i>for me</i> (i.e.<br>in my stead, ὑπερ τοῦ τοποῦ<br>τοῦ ἐμοῦ.)                               | ἀλλ' ὡς ταχιστὰ ἔρχομαι <sup>2. a</sup> πα<br>ὑπερ ἐγώ μανθανω. Aristoph.<br>Nub.         |
| 4. What he falsely charged<br>me <i>concerning</i> the peace,<br>(i. e.) he formed his false<br>charge <i>over</i> the peace as<br>the subject. | ὅσα ὑπερ ἡ εἰρήνη καταψεύδομαι<br>! <sup>1. a</sup> ἐγώ. Dem. π. στεφ.                    |

2. With the Accusative, *motion over* or *beyond*.

- |  |   |
|--|---|
| And laboriously <i>beyond</i> my<br>strength (proceeding <i>higher</i><br>than.) | καὶ φιλοποιῶς ὑπερ δύναμις.<br>Dem. π. στεφ.  |
| Another to those <i>beyond</i> the<br>age of military service.                   | ἀλλοι οἱ ὑπερ τοῦ στρατευσίμους<br>ἔτος <sup>pl</sup> γυνομαι. <u>παρα</u> <u>μι</u> Xen.<br>Cyr. |

V. Of such Præpositions as govern *three* Cases, the *Genitive*, *Dative*, and *Accusative*, viz. 'Αμφὶ, Περὶ, Ἐπὶ, Πρὸς, Παρὰ and Υπὸ.

'Αμφὶ.

'Αμφὶ and Περὶ are frequently used synonymously: ἀμφὶ originally signified *on both sides*, περὶ, *on all sides, round about*. When, however, neither the form of objects is such as to confine the application of the præposition to *two sides only*, nor is it necessary to state very particularly the extent of the *circuit*, ἀμφὶ and περὶ are used synonymously. Thus Homer. Il. ५. 4. Αμφὶ δ' ἀρ' αὐτῷ βαν', ὡς τις περὶ πόρτακι μητηρ. See also Il. ८. 369, &c.

1. With the Genitive, *about, concerning*.

They dwell *about* the city ἀμφὶ πολὶς οἰκεω. Herod.

(i. e. their dwellings *embrace* the city).

A treatise *about* the stars. ἀμφὶ ἀστρον γραφη. Lucian.

2. With the Dative, *close about or around*.

Shaking *about* your head. τινασσω ἀμφὶ κρας σος. Aristoph.

To suffer calamities a long time *about* such a woman. τοιοσδε ἀμφὶ γυνῃ πολυς χρονος ἀλγος πασχω. Hom.

3. With the Accusative, *motion* or *action about*.

Where the old men take ἐνθαδη παλαιος<sup>sup</sup> θασσω ἀμφι  
their seats *about* the sac- Πειρηνη ὑδωρ. Eurip. Med.  
red waters of Pirene.

He was, when he died, *about* εστι δε ὅτε τελευταω ἀμφι το πεν-  
fifty years. τηκοντα ἔτος. Xen. Anab.

You say, said Cyrus, that λεγω συ, φημι ο Κυρος, πεζος δε  
the infantry are nearly σχεδον ἀμφι οι ημισυς. Xen.  
*about* the half. Cyr.

## Περ.

*Περ*, with the genitive, signifies, in general, *bounding so as to touch upon*, so that the noun governed forms the *origin* or *subject*; hence it is generally translated by the Latin præposition *de*, *concerning*: When connected with this case, it sometimes denotes *about* for *defence*, and sometimes for *possession*, as in the one case the object of defence is protected on all sides by the arms of its defender, and in the other, when there is a struggle for the possession of an object, the assailant attempts it on all sides. These accessory ideas, however, do not arise from the præposition, but from the context. *With the dative*, in general, *close about*: *With the accusative*, *about any thing as a centre to which the object is directed*. Hence it is generally translated by the præposition *circa*. With the accusative, it applies, 1. to *place*, 2. to *time*; 3. to *numbers*.

1. With the Genitive, *about* or *concerning*.

The contest will be *about* περι πατρις ειμι ο αγων. Thu-  
(our) country. cyd.

One omen (*is the*) best, to contend *for our country*. εἰς οἰωνος ἀγαθος, ἀμυνω μι περὶ πατρη. Hom.

Are not these poems *about* the difference between justice and injustice? οὐκοῦν τουτο ποιημα ἔστι περὶ διαφορα δίκαιος πλ τε και ἀδίκος; Plato Alcib. 1.

## 2. With the Dative, *close about*.

Fearing *for (about)* the ships. δειδω 1 a περὶ ή ναυς. Thucyd.  
But what is called defensive το δ' ἀγχεμαχον ὅπλα καλεω ac  
armour, a breast-plate *close about* the breast. Θωραξ τε περὶ το στερνου. πλ  
about the breast. Xen. Cyr.

## 3. With the Accusative, *directed about, tending about*.

1. Upon account of their η προσθεν ἐνεκα περὶ ἔγω ἀρετη. former services *about* me. Xen. Anab.

He stationed the whole army round the city. περιστημι 1 a μεν πας ὁ στρατευ μα περὶ ή πολις. Xen.

2. Now *about* (verging towards) twilight. περὶ δειλη ἡδη ὁψιος. Thucyd.

3. And having sunk *about* seventy ships they erected ναυς τε καταδυω 1 a περὶ ἑδο μηκοντα ιστημι 1 a τροπαιον. a trophy. Thucyd.

With the genitive of several adjectives, and the infinitive middle of the verbs ποιεω, τιθημι and ἡγεομαι, περὶ denotes the measure of value: thus, περὶ πολλου ποιεισθαι, or τιθεσθαι, or ἡγεισθαι, magni facere, to esteem highly. περὶ πλειονος, &c. pluris; περὶ πλειστου, plurimi; περὶ παντος, maximi; περὶ μηκου, parvi; περὶ ἐλαττονος, minoris; περὶ ἐλαχιστου, minimi; περὶ οὐδενος, nihil; περὶ πολλου ἔστι, magni interest. or with

the verbal ποιητεος: thus, ὅτι οὐ τὸ ζῆν περὶ πλειστου ποιητεόν. Xenoph. Mem. In these and similar expressions the genitive of τιμημα, *pretium*, or χρημα, is understood. Thucydides employs the expression ἐν ὀλυγωρίᾳ τε ἐποιοῦντο, *parvi faciebant*, in the same sense as περὶ μικρου, or περὶ οὐδένος ἐποιοῦντο.

## VII. 3.

## 'Επι'.

'Επι', with the genitive, commonly signifies *motion or rest upon*. With the dative, *close upon, depending upon, upon account of*. With the accusative, *motion directed upon or against*. It is applied, 1. to *place*; 2. to *time*; 3. to *numbers*.

1. With the Genitive, *motion or rest upon*.

1. And let any point δ be assumed *upon* (the line) αγ.

Nor were you *by yourselves* (i. e. *resting upon yourselves*) able to understand them.

2. For these happened *in my time*, (*resting upon me*, and hence denoting the precise period,) not long ago.

3. The captain leading his company one by one; i. e. *one adhering to another or following upon*.

καὶ λαμβάνω<sup>1</sup> a pass τυχον σημειον ἐπι ή ΑΓ το Δ. Eucl.  
VI. 9.

μηδὲ ἐφ' ὑμεις αὐτοι οιος τε ἔστι συνημι.<sup>2</sup> a Dem. κατὰ Ἀριστοκ.

ἐπ' ἐγω γαρ, οὐχι παλαι, γινομαι οὐτος.<sup>p</sup> mi Dem. Olynth.

ταξιαρχος<sup>ac</sup> ἀγω η ταξις ἐφ' εις.  
Xen. Cyr.

## 2. With the Dative, *close upon*, &c.

*Close upon* the sources of ἐπὶ ἡ πηγὴ ὁ ποταμός. Xen. A-  
the river. nab.

Who first? and who next? τις πρώτος; τις δὲ ἐπί πρώτος;  
(i. e. *following close upon*.) Eurip.

He deliberates how he shall βουλευομαι ὅπως μηποτε ἐπι ἔστι  
no longer be *dependent* ἐπι ὁ ἀδελφός. Xen. Anab.  
*upon* his brother.

## 3. With the Accusative, *motion directed upon* or *against*.

1. When a right line being ὅταν δε εὐθεῖα ἐπὶ εὐθὺς ιστημι.  
placed *upon* a right line. <sup>1 a pass</sup> Eucl. I. 12.

For they came *against* the ἐρχομαι γαρ ἐπι ἡ μητροπολις  
parent state *against* us ἐφ' ἡμεις μετα ὁ Μῆδος. Thu-  
with the Mede. cyd.

For they now suspected that ὑποπτευω γαρ ἡδη ἐπι βασιλευς  
they were going *against* ιημι. Xen. Anab.  
the king.

2. They laid waste the coun- δηνοι ἡ γη ἐπι δυο ἡμερα. Thu-  
try *for* two days. cyd.

Bear up, my friends, and re- τλημι, φιλος, και μενω <sup>1 a</sup> ἐπι  
main *for* a little. χρονα. Hom.

## Πρὸς.

In almost every example *πρὸς* seems to denote primarily the situation of an object *before*, but either proceeding *from before* or advancing *forward*, according to the case it governs or the nature of the act; 1. With the genitive, *from before*, denoting the *origin*; also *to* and *towards*, denoting the po-

sition of the object *before another*: 2. With the dative, *close before*, so as to communicate *with*, *make an addition to*: 3. With the accusative, the motion of an object *towards another*: and sometimes *against*: In this sense it is opposed to *μετὰ*.—καὶ γὰρ τὸν ἀγῶνα μεθ' ὑμῶν μᾶλλον, ή πρὸς ὑμᾶς ἐλο-  
μενοι ποιησασθαι. Demosth. π. στεφ. It also denotes *compari-  
son*, for, when one object is brought right *forward* to an-  
other, an opportunity is afforded of *comparing* the one *with*  
the other. πρὸς ἔχεινος ἐξετάζειν καὶ παραβαλλειν ἐμέ. De-  
mosth. π. στεφ. παραβαλλειν τὸ ἄλλον ἥθος πρὸς ταῦτα οὐτω κρ-  
νέτω. Xen. Mem.

### 1. With the Genitive, *from*, &c.

Since she has felt that she  
has been injured *by* her  
husband (*i. e.* the injury  
proceeding *from*.)

She did not die *by* us at least. οὐτὶ πρὸς ἡμεῖς γε δλλυμι. 2 a  
Eurip. Alcest.

I entreat, I supplicate, *by*  
your children, *by* your  
wives, *by* the blessings  
you possess.

ἰνετευω, ἀντισελω πρὸς παις, πρὸς  
γυνη, πρὸς τα ὧν ἡμεις ἀγαθος.  
Dem. κατὰ Ἀφος.

### 2. With the Dative, *close to*, *in addition to*.

The angles *close to* the base. η πρὸς η βασις γωνια. Euclid.  
Fighting *close to* the land. πρὸς η γῆ ναυμαχεω. pl Thu-  
cyd.

Besides these (*close to*, *so as  
to make an addition*), they πρὸς δε ταυτα μανθανω τοξευω  
και ἀχοντιζω. Xen. Cyr.

learn to shoot with the bow, and to dart the javelin.

He is young, and, (*added to*) *besides* his youth, tender. *νεος ἐστι προς δε ο νεος, ἀπαλος.* Plato Symp.

### 3. With the Accusative, *to* or *towards*.

Inhabiting that part of Sicily *towards Africa, (situated before.)* *το προς Διευη μερος τρεπω p pass νεμω. mi* Thucyd.

The path leading *towards* the palace. *ἀγυια ac η προς ο βασιλειον φεγω. pa* Xen.

For she was adding *ιππος* to his name, Xanthippus, &c. *η μεν γαρ ιππος προστιθεω προς τονομα, Ξανθιππος.* Aristoph. Nub.

## Παρα.

*Παρα* commonly signifies, 1. With the genitive, *from beside*; 2. With the dative, *close beside*; 3. With the accusative, *motion to beside*.

### 1. With the Genitive, *from beside*.

Having drawn his sword *from beside* his thigh. *φασγανον ἔρυω<sup>1 a</sup> mi παρα μηρος.* Hom.

The deserters *from beside* the king. *οι αὐτομολεω<sup>1 a</sup> παρα βασιλευς.* Xen. Anab.

And thinking that they had heard *from* one exceedingly well informed. *και νομζω<sup>1 a</sup> παρα ο σαφεστατα ειδως άκουω. p mi* Thucyd.

2. With the Dative, *close beside*.

The market-place which was constructed *close beside* the ships. ἀγορὴ ἡ παρὰ ναυς τευχων. Plu. Hom.

His venerable mother heard him as she was sitting *beside* her aged father. ὁδε κλινω ποτνιος μητηρ ἡμαι παρα πατηρ γερων. Hom.

The boys do not eat *beside* their mother, but *beside* their teacher. οὐ παρα μητηρ σιτεομαι ο παις, ἀλλα παρα ο διδασκαλος. Xen. Cyr.

3. With the Accusative, *motion beside*, or *to beside*.

He went in silence *beside* the shore of the far-resounding main. βῆμι<sup>2 a</sup> δ' ἀκεων παρα θιν πολυφλοιοσεος θαλασσα. Hom.

But Achilles struck him on the collar-bone *beside* the neck (the blow directed *beside*). Αχιλευς δε τυπτω<sup>1 a</sup> κατα κλητις παρ ανχην. Id.

He went to Egypt *to (beside)* Amasis, and also to Sardis, *to (beside)* Crœsus. εἰς Αἴγυπτος ἀπικετο παρα Αμασις, και δη και εἰς Σαρδις παρα Κροισος. Herodot.

## Τπδ.

Τπδ, signifying *under*, with the genitive, commonly denotes *rest*, or *situation under*, and very frequently *under the agency or instrumentality of*; as the object *under* is generally affected by what is *above it*: With the dative *under*, with

different modifications depending upon the nature of the higher object, as, *subjection, influence, protection, &c.*: With the accusative, *motion tending under or coming under*.

### 1. With the Genitive, *rest or situation under, &c.*

For it was extended *under us and Pericles.* ὑπὸ γαρ ἡμεῖς παρατείνω<sup>1 a</sup> pass  
καὶ Περικλεῖς. Aristoph.  
Nub.

When honoured *by men (under the agency of men)* τιμαω χαιρω ἀνθεωτος ὑπο. Eu-  
they are pleased. rip. Hippol.

Where deepest *under the earth is the gulf.* ἥχι βαθυς ὑπο χθων εστι βερείδον.  
Hom.

### 2. With the Dative, *close under, under the influence of, &c.*

And one having fallen *under Cyrus' horse.* πιπτω p δε τις ὑπο ὁ Κυρος ιπ-  
πος. Xen. Cyr.

Until they reduced Thessaly *under Philip.* εἰως Θεσσαλία ὑπο Φιλίππος  
ποιεω.<sup>1 a</sup> Dem. π. στεφ.

Having yoked (them) *under the chariot.* ἀγμα p<sup>1</sup> ζευγω<sup>1 a</sup> ὑπο. Eurip.  
Hippol.

He came *under night.* εγχομαι<sup>2 a</sup> ὑπο νυξ. Apollon.

### 3. With the Accusative, *motion tending under, &c.*

*Under the darkness we fled.* ὑπο σκοτος φευγω. Eurip. O-  
rest.

*He did not march his troops* οὐκ ἀναβαζω επι ὁ λοφος, ἀλλ'

up the hill, but caused them to halt *at the bottom* of it (*under* it).

As he was fetching the blow, some one strikes him violently with a javelin *under* the eye.

ὑπὸ αὐτὸς ιστημι<sup>1 a</sup> το στρατευμα. Xen. Anab.

παιω δ' αὐτὸς ἀκοντίζω τις παλτον ὑπὸ ο ὄφθαλμος βιαιως. Id.

## XII. OF CONJUNCTIONS.

### I. "Αν.

1. The particle *αν* is construed in Attic Greek, with the *indicative* of the imperfect, aorists, perfect, *though* seldom, and pluperfect, especially when used as an imperfect.

2. It is generally, in the order of construction, preceded by *εἰ* in another member of the sentence, pointing out the conditional statement.

3. When *εἰ* is construed with the *indicative*, *αν* is also followed by that mode.

If the *Greeks* had remained at home, *he* would not have been known as brave.

It is evident then that *he* would not have foretold, unless *he believed that he was going to tell the truth.*

If any one should exhort the rulers of the people to virtue, he would benefit both.

For if the man had imme-

Εἰ δ' εἴμι<sup>im</sup> οἷκοι ('Αχαιοι,) χειροτος εἴμι<sup>pa</sup> λανθάνω ἀν. Eurip.

δῆλος οὖν, ὅτι οὐκ ἀν προλέγω<sup>im</sup> εἰ μη πιστεύω<sup>1 a</sup> ἀληθεύω. Xen.

εἰ τις οἱ χρατέω<sup>pa</sup> τὸ πληθος ἐπ' ἀρετη<sup>ac</sup> προτρέπω<sup>1 a op</sup> ἀμφοτεροις ἀν ὠφελέω.<sup>1 a</sup> Isocr.

εἰ μὲν γὰρ ὑπὸ η πληγῇ ὁ ἀνηρ

dately expired under the blows, he would have justly perished.

*παραχειμα ἀποθηκων*,<sup>2 a</sup> δι-

καιως δ' ἀν Σινόκων. Plu

4. "Αν is construed with the *subjunctive* denoting *present* or *future* time, when preceded by the relative, relative adjectives, adverbs of *time*, *place*, *quantity*, *quality*, &c.

I should be base not doing every thing which the god may point out.

For a friend is pleasant to behold even in the night, whatever time he may come.

ἴγω κακὸς μη δράω ἀν εἰμι ορ  
πας pl δσος ἀν δηλων Θεος.  
Soph.

ἡδὺς p γὰρ φίλος καν νυξ λεύσσων  
օστις ac ἀν παρειμι χρονος.  
Eur.

5. When "Αν is merely contingent, i. e. refers solely to a future event, it is construed with the *subjunctive*.

If, however, you would be persuaded by me.

Beware lest you be flogged to death after you are at home, should you come, having learned from him.

If I proceed to my actions and administration.

'Αν μεντοι πειθω<sup>1 a</sup> a pass ίγω.  
(φυλακτομαι) οπως ούν μὴ ἀπολ-  
λυμι sub 2 a m μαστιγόμαι, pa  
ἐπειδη οίκοι είμι, ορ ἄν, παρά<sup>2 a</sup>  
ούτος μανθάνω<sup>2 a</sup> pa ίκω. Xen.  
'Αν δ' ἐφ' οις pl καὶ ποιέω p καὶ  
πολιτεύομαι p pas βαδίζω. Demosth.

6. When Α is preceded by any interrogative particle it is generally construed with the optative.

For who would not admire the bravery of these men?

τις γὰρ οὐκ ἀν αγαζομαι<sup>1 a</sup> οι  
ἀνηρ ἐκενος η ἀρετης; Dem.

What pray would this avail      *τί δῆτα οὐτὸς ἀν ὥφελεω<sup>1 a</sup> συ;*  
you?

How then could any one es-      *πῶς οὖν ἂν τις ἡ τοιουτος αἰσχύ-*  
cape such disgrace?      *νη ἐκφευγώ; <sup>2 a</sup> Aeschines.*

#### 7. "Αν is sometimes construed with the infinitive.

He thought those *that were* ignorant might justly be called slaves.      *ἡγεομαι<sup>im</sup> οἱ δ' ἀγνοέω πα ἀνδρα-*  
*ποδωδης ἀν δικαιως καλέω.* Pnas  
Xen.

For they think that the ungrateful must be exceedingly careless towards the gods also.      *οίμαι γὰρ οἱ ἀχαριστοι καὶ περὶ*  
*θεοι ἀν μαλιστα ἀμελως ἔχω.*  
Xen.

#### 8. Αν is also construed with participles.

Of those who would readily be confuted, and would readily refute.      *οι ἡδεως μεν ἀν ἐλεγχω<sup>1 a</sup> pass*  
*ἡδεως δ' ἀν ἐλέγχω. <sup>1 a ac</sup>*  
Plato.

(Beware) lest these be in reality the views of those who readily put *us* to death, and would recall *us* to life again, if they could.      *(φυλαττομαι) μὴ ὡς ἀληθῶς τοῦ-*  
*το πι σκεψιμα είμι<sup>sub</sup> οἱ ἁρδιως*  
*ἀποκτιννυμι, καὶ ἀναβιωσκομαι*  
*γ' ἀν, εἰ οιος τ' είμι.* Plato.

## II. Κὲ.

Κὲ or *καὶ*, with Homer and the Epic Poets, besides being construed with the same tenses and modes as *αν*, is also found with the *future*.

For many of the Trojans we shall leave behind, whom the Greeks may slay with the sword.      *πολλοι γὰρ Τρωοι καταλείπω, οι*  
*κὲν Αχαιοι Χαλκος δηόω.*

- But he shall be exasperated  
to whom I may go.      ο δε κέν χολόω <sup>Ion redup.</sup> ος κέν ιν-  
νεομαι. <sup>sub 2 a</sup>
- But if ever I shall return and  
behold with my eyes my  
country.      Εἰ δε κε νοστέω καὶ ἐσοπτομαι ὁφ-  
θαλμὸς πατρις ἔμος.

### III. Ἐὰν.

'Εὰν, contracted ᾧν, ἐπεαν, contr. ἐπην, always take the *subjunctive mode*.

- If any one happen to have  
wronged the state in any  
respect.      'Εὰν τις ἀδικέω <sup>P part</sup> τις τυγ-  
χάνω ὁ πολις.
- But if you should look to  
nature and the truth, ye  
will not be deceived.      'Εαν δ' εἰς ἡ φυσις καὶ ἡ ἀλη-  
θεια ἀποθέπω, <sup>1 a</sup> οὐκ ἐξα-  
πατάω. *Aeschin.*
- When we may have taken  
the city.      'Επην πολιεύθρον αἴγεω. <sup>2 a</sup>
- I shall return back imme-  
diately, after I render  
them effectual aid.      Αἱψα δ' ἐρχομαι αὗτις, ἐπήν εὐ-  
oi <sup>d</sup> ἐπαμένω. <sup>1 a</sup> *Hom.*

In Homer it is sometimes construed with the optative, as,  
ἐπήν τισαιμεθα λωξην. Il. xix, 208.

### IV. Μὴ, the Conditional Negative.

1. It is construed with the *imperative* of the present, and if the negative is repeated, the subjunctive of either aorist commonly follows.

Look about and consider, and  
never reckon fool-hardi-      παπταινω καὶ φροντίζω, μηδ' αὐ-  
θεδια εὔσουλα ἀγαθὸς ηγέ-

ness better than safe coun-      *ομαι ποτε.* Aeschyl.  
sel.

Whom neither dread nor ut-      *ός μητ' ὀχνέω<sup>pl</sup> μητ' ἀφιημι<sup>2a</sup>*  
ter a bad word.      *ἐπος κακον.* Soph.

Mὴ is also construed with the *indicative* of the *present* and  
of the *future*; sometimes also with the *optative*.

### V. 'Οπως μὴ and οὐ μὴ.

These particles are frequently construed with the *future indicative*; sometimes with the subjunctive of the aorists of all the voices.

You shall remain secure, and      *μένω ἀσυλος, και οὐ συ μὴ μεθίν-*  
I would not give you up to      *μι<sup>2a</sup> τις.* Eurip.  
any one.

That this should not happen      *οἵπως τούτο μὴ γίνομαι<sup>f</sup> παρα-*  
I was constantly watching.      *τηρέω<sup>P</sup> διατελέω.<sup>im</sup>* Dem.

### XIII. APPENDIX,

#### CONTAINING A FEW IDIOMATIC EXPRESSIONS, TO BE TURNED INTO GREEK.

1. To be well spoken of (*ἀκούω*) by the citizens.  
Who was exceedingly (*ἀξιστα*) well spoken of.  
To have a bad, (*κακῶς*) or disgraceful (*φλαυγῶς*) character.
2. It is even far (*πολὺς*) from it (*δέω*).  
To want but little (*δλιγχος*).  
I am so far (*τοσούτος ὁ*) from saying.

3. I entreat you to pardon (*συγγνωμαν* and the verb *εἰμι*) my expressions *ἐρέω p pas*).  
 But pardon (*συγγνώμη* and *ἐχω*) my folly (me being foolish, *παρανόεω*<sup>1 a</sup>).
4. I have admired (*ἐχω* with a participle).  
 Have you married? (*γαμεω*<sup>1 a</sup>).  
 Wont you be silent? (*σιωπάω* with the fut. of *εἰμι*).
5. I wish that I had perished (*διλημμ<sup>2 a m</sup>*) on that day.  
 I wish that the ship (*σκαφος*) Argo had not sailed (*διαπτημ<sup>2 a m</sup>*). Eurip.
6. If this happened to be so (*τυγχανω* with *ἐχω* part). Demosth.  
 If this is so (*ad v.* holds itself so).  
 To be well.  
 To be ill.  
 Of those acquainted with him, (*ad v.* of those having experience), (*ἐμπειρως* with the gen).  
 To be prudent (*φρονημως*).  
 They were in a strait (*ἀπορος* and the imperf. mid. of *ἐχω*).  
 To be busy (*πρᾶγμα*).  
 To return thanks to any one (*χαριν*).  
 To be inferior.
7. I am not able (*οιος* with *εἰμι*).  
 He says that he is not able.  
 We say that they are not able.  
 I wish that you were able.  
 I wish that the multitude were able.  
 I wish that she was able to accomplish this work.
8. Do you think (*ηγεομας*) those *that* are prosperous (*εὖ ποττω*) have not a contrary feeling, (*ad v.* suffer, *πασ-*

$\chi\omega^{\text{p m}}$ ) not a contrary suffering, ( $\pi\alpha\theta\sigma$ ) to those *that* are unsuccessful? Plato.

Having been well treated by them.

Whom I ought not to treat ( $\delta\varrho\acute{\alpha}\omega$ ) ill.

Do you wish ( $\beta\omega\lambda\omega\mu\alpha\iota$ ) to treat us well?

She says *that she* has done you other *services*. Aristoph.

You know that ( $\dot{\nu}t\iota$ ) he has treated ( $\pi\nu\acute{\iota}\omega$ ) none of mortals well.

Fortune, favouring us, ( $\chi\alpha\lambda\tilde{\omega}\sigma\pi\omega\acute{\iota}\omega$ ) has increased the public wealth ( $\pi\omega\lambda\omega\pi\omega\acute{\iota}\omega\tau\delta\chi\omega\kappa\omega\text{ pl}$ ). Demosth.

They will speak ( $\dot{\varepsilon}\rho\acute{\epsilon}\omega$ ) ill of us.

He did us a great favour.

You were not able to requite the favour.

9. And thinking himself ( $\delta\omega\chi\acute{\epsilon}\omega$ ) a most distinguished orator and an admirable ( $\vartheta\alpha\mu\alpha\sigma\tau\omega\sigma$ ) personage. Demosth.

Having sworn that he would \* conduct me home, he brings me to Troy.

And always expecting ( $\pi\varrho\omega\delta\delta\omega\chi\acute{\epsilon}\omega$ ) that you would be flogged ( $\pi\lambda\eta\sigma\sigma\omega^{\text{2 f pas}}$ ) for the misdeeds of which you were conscious ( $\dot{\epsilon}\varphi' \dot{\alpha}^{\text{d}}$  recip. pronoun  $\dot{\alpha}^{\text{d}}$   $\sigma\omega\eta\omega\delta\omega\pi\omega\text{ pluperf } \dot{\alpha}\delta\chi\acute{\epsilon}\omega$  part  $\dot{\alpha}^{\text{d}}$ ). Demosth.

10. We shall unconsciously ( $\lambda\alpha\eta\theta\alpha\omega$ ) be doing an unjust action.†

If he should unconsciously ( $\dot{\alpha}\nu$  et  $\lambda\alpha\eta\theta\alpha\omega^{\text{2 a}}$ ) have spent ( $\dot{\alpha}\alpha\lambda\omega\sigma\omega^{\text{1 a}}$ ) his fortune.

They happened ( $\tau\omega\gamma\chi\alpha\omega^{\text{2 a}}$ ) to be skilful.

For perhaps some one of those within happens to wish ( $\tau\omega\gamma\chi\acute{\alpha}\omega$  et  $\beta\omega\lambda\omega\mu\alpha\iota$ ) to become your disciple.

11. He said that Orestes was dead. ‡ <sup>p part</sup> Aeschyl.

\* See observation under Rule II. of the Infinitive.

† See Rule II. of Participles.   ‡ See Rule III. of Participles and Observ.

He perceived (*αἰσθανομαι<sup>2 a</sup>*) that he was deprived of them.  
They shall know to their cost (*πάσχω*).

12. He was evidently endeavouring to benefit them.  
They evidently took it amiss (*ἀγανακτέω*).  
They <sup>fem</sup> were evidently wishing to make their escape  
(*καταφευγω<sup>2 a</sup>*) through the night.
13. In the first place he shewed (*ἐπιδεικνυμι<sup>1 a</sup>*) himself, that  
he would reckon it of the greatest moment,\* if he  
made a treaty (*σύνδω*) with any one.  
Neither reckon any favour (*χαριν*) nor person of more  
consequence than justice (*δικαιος<sup>n</sup>* with the article)  
and your oath.  
Philosophy, <sup>ac</sup> unless (*ἴαν μη*) you reckon it of little mo-  
ment (*ἡγέουμαι<sup>1 a</sup>* with *παρα*.)  
He reckoned (*ἀγω<sup>imp</sup>*) his life of no value.†

\* See under *περι*.

† See under the same.



FINIS.





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